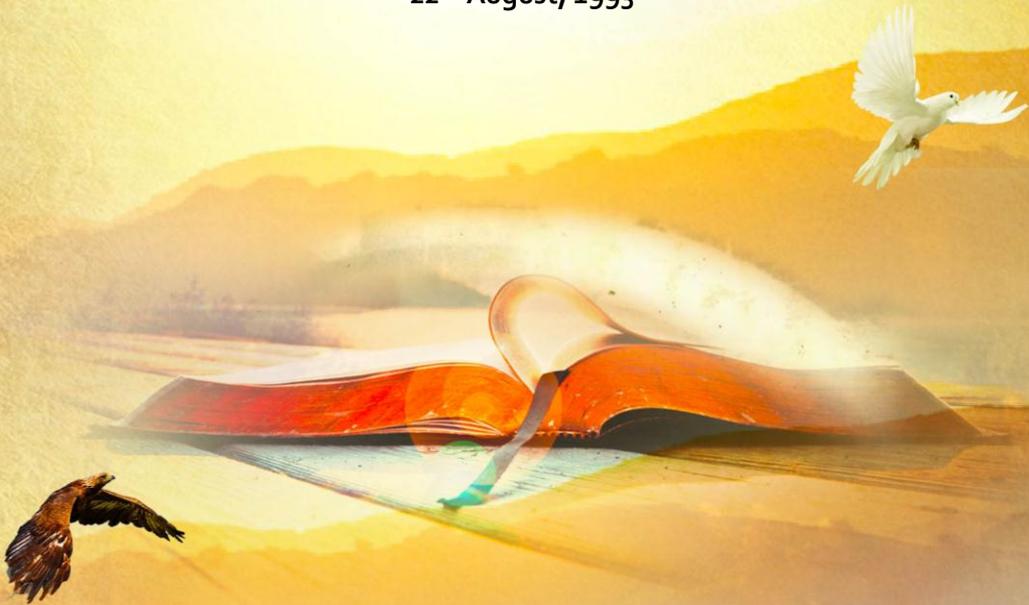


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Third Exodus Assembly

# Subjection Under Chastisement

22<sup>nd</sup> August, 1993



Vin A. Dayal



## **Subjection Under Chastisement**

22<sup>nd</sup> August, 1993

TRINIDAD



## **FOREWORD**

*This is a sermon preached by Bro. Vin A. Dayal and is published through the freewill offerings of the members of the Third Exodus Assembly.*

*It is intended to edify the reader and make clear the Bride-Promises of God, which were revealed through the ministry of God's Prophet-Messenger, Bro William Marrion Branham, for the Elect in this Day. It is not meant to promote any special doctrine or person, save, the Lord Jesus Christ and His Divine Word.*

*The original video and audio recording can be accessed through our website [www.thirdexodus.org](http://www.thirdexodus.org)*

*We pray the blessing of God upon each reader and may illumination by the Spirit of God be each one's special portion.*



**Excerpt:**

But the Bride, sure She's going through Her suffering. Our purgatory is here! Our purification is in the Blood! Suffering does not remove sin! How many knows that? How many can say 'amen' to that? *Without the shedding of Blood there is no remission of sin.* [Hebrews 9:22 -Ed.] Your sin question is in relation to the finished work of Jesus Christ!

Your suffering is for the development of character, to bring to light to you how serious and grievous your sin was that you can behold the knowledge of your sin; that you will turn away from it. But the guilt and the condemnation of the sin, it's the Blood of Christ to remove that. That is why He says, "Though you sin, you have an advocate with the Father." And through confession, your sin is placed in the Blood. And when your sin is placed in the Blood and remitted in the sea of God's forgetfulness, then broken fellowship is restored. Sin breaks fellowship but confession restores fellowship because that Blood is what cleanses the sin. Alright? [Page 19]

**Subjection In Chastisement**  
**22<sup>nd</sup> August, 1993**



# SUBJECTION IN CHASTISEMENT

TRINIDAD  
SUNDAY 22<sup>ND</sup> AUGUST, 1993

**BRO. VIN A. DAYAL**

[#581 - Songs That Live -Ed.]

*...Lord,*

*I'll serve You, Lord.*

Singing I love You, Lord. Let's lift our hands, this morning.

*Singing I love You, Lord.*

Hallelujah. Oh, blessed be Your Name, Lord. Thank You, Jesus.

*...love You Lord.*

*Singing I love You, Lord.*

Hallelujah. Thank You, Lord Jesus.

*...Lord*

*I love You, Lord.*

Amen. If we love Him, we ought to love one another. Let's turn around and greet each other; tell your brother and sister, God bless them. Greet every stranger and visitor; make them feel welcome in God's house, today. Amen.

Hallelujah.

*...You, Lord*

[Bro. Vin hums "I love You, Lord" -Ed.]

Amen. We just have a little dedication. Let's just sing *Jesus loves the little children.*

*Jesus loves the little children,*

*All the children of the world.*

*...yellow, black and white,*

*They are precious in His sight.*

*Jesus loves the children of the world.* [Amen.]

*Jesus loves the little children,*

*All the children of the world.  
...yellow, black and white,  
They are precious in His sight.  
Jesus loves the children of the world.*

Amen. Sing it again, once more.  
*Jesus loves the little children,  
All the children of the world.  
...yellow, black and white,  
They are precious in His sight.  
Jesus loves the little children of the world. [Amen.]*

Well, we're certainly happy for that this morning, that we could bring them all in the Presence of the Lord Jesus, and dedicate them. You know, and we have our precious Bro. Jerome McMillan and his wife here, and they have their little baby boy, Stefano Judah, to be dedicated. And I think when the baby was born there, the doctor suspected maybe that there could be brain damage. And at present, it says here that he has 'fit' attacks and does not respond the way babies should. But I believe the Lord could heal that baby, this morning. Amen? Believe that, and believe that by God's grace.

[He's a] fine little boy and the Lord could really touch him. I think this is the first time that I'm seeing your wife, yes? So, this is not the first time? Maybe I don't see you as often as I should. [Bro. Vin laughs -Ed.] Amen. Nevertheless, we're really glad to have them in the house of God and so appreciate our Bro. Jerome. We know he stands for the Word and his support in the work here. Amen.

Also, we have our precious deacon, Bro. Lawrence Jeffers. God blessed him and gave him a wonderful family very quickly, him and his dear wife, Sis. Annmarie. [I] always remember how fervent she was, and [I'm] so glad to know that with all these children,

she still finds place and time to really be fervent and always really...

Sometimes, you know, this is the only time you get to see the children and to be around some of the people, but nevertheless, we're certainly happy for all those that God has given us. Amen.

And our precious Bro. Trevor Williams... And you all have heard the testimony. I had asked him to give the testimony and...but he called me up yesterday and he said, "I almost went over now, the exposition of the testimony," and he was very—a little perturbed that there were some major things that went with the testimony that he didn't get to tell. And I didn't know if he was short for time or what, but, or, you know, there were so much in it, but he asked me, he said, "Would you please mention this?" And I am most happy to do it, by God's grace. Amen.

Because, you know, when God had given him the revelation of this little girl who was going to come and God had given him a name: Faith, Possess... It's strange, you know, that he would name her 'Faith, Possess', but he believed God was dealing with him in this way and everything else. And when he was telling me of the experience and that the baby was born, you know, by the feet; so I told him, I said, "Boy, don't you know feet is possession?" And the doctor said that it was the first time that he'd ever witnessed a baby being born by the feet, born that easily without any problems and anything like that. So, that was one of the main things there, because even the way the baby was born, came back and vindicated and confirmed the revelation, by God's grace.

So, we wanted to let the saints know that detail because some of the brothers knew it and they were behind him to make sure that the rest of the saints saw how supernaturally God worked and how complete and perfect the revelation was, by God's grace. So, God

bless his gallant heart. He is a real precious, precious brother, and his wife that God has given him.

I remember they had some really rough times in the early days, but every time I see them now, I get happy for them. I say, "You know the Lord knows how to bring things around and smoothen things out. Amen. You know, I'm thankful to see that, you know, growing pains of His grace. Praise His wonderful Name.

When he came to be married, he told me, he said, "I've always, from a young boy growing up, wanted to have a family." It was strange. It struck me as strange. I never even thought that little boys carry that kind of thing in their minds. He said, "From a little boy, I've always wanted to have a family and raise a family." And God has given him that family to raise for God's glory, and God knows how He's providing the children.

I'm just kind of taking a little time. I hope they don't get nervous. I just want to get everybody adjusted because I want to pray for this baby, you see. That is what is in my mind. And I want to get everybody settled and nice in the Lord's Presence because I believe our Lord Jesus can do that for us, and what an encouragement it would be for them. What an encouragement it would be for them.

[The] mother is holding her little baby close to her heart. And, you know, love does a lot of things. We get our hearts right, we get our spirits right... And a mother's love, what she would feel for that little baby when he begins to cry at nights and go into that fit, sometimes, you just wonder why so many things happen, you know, why it didn't happen to you instead and why it happened to the baby, but may God be gracious to them. If there's something wrong somewhere, may they repent of it.

I don't know, I am not accusing anyone of anything; I just try to say that to make everything clear, to make us, sometimes, search our hearts when we stand in

God's Presence. We are not here to point fingers at people; we're just here to encourage each other in the Word, to serve God with all our hearts, all our souls, all our minds and with all our strengths. That we will not serve God lightly, conveniently, but we'll recognize the great love that He loved us with, and know that whatever happens, it happens that we might be a better people. Amen. Praise His wonderful Name.

The Bible says,

[Psalm 127, verses 3-5 -Ed.]

*<sup>3</sup> Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.*

*<sup>4</sup> As arrows are in the hand of a mighty man, so are children of [one's] youth.*

*<sup>5</sup> Happy is the man [who] hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*

[Psalm 128, verses 1-5 -Ed.]

*<sup>1</sup> Blessed is everyone that feareth the LORD; that walketh in his ways.*

*<sup>2</sup> For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.*

*<sup>3</sup> Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.*

*<sup>4</sup> Behold, that thus shall this man be blessed that feareth the LORD.*

*<sup>5</sup>The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.*

Let us all bow our heads and close our eyes.

Father, with bowed hearts, we stand in Your Presence, grateful, dear God, for the privilege to know

that this morning, we are gathered in Your Name, we have access to Your great Divine Presence, and even though we are a needy people, Lord, You, our God, are more than able to supply our needs according to Your riches, and we find consolation in the fact that You did promised that You would do it.

And, dear God, as we plead Your Divine promise, asking Your grace and mercy for this little boy called Stefano Judah, whom You have blessed our brother and sister with, and You have given him unto them, dear God, at this time. The doctors, Lord, suspect, Lord, a little brain damage. Maybe just a situation, dear God, that we can see that You are the true Doctor, You are the true Healer. Maybe just a situation to see how we're going to react, dear God. What can we do but take it to the Lord in prayer, and to You, we come this morning. We express our confidence that You, our God, are able to do this for us, to deliver little Stefano from this condition.

I lay my hands upon him, oh God, and as he lays close to his mother's bosom, a mother that carried him in her womb for nine months, and gave birth to him, Lord, and is raising him up, oh God, for the desire in her little heart, as she stands at the side of her husband, that Lord, they would raise him for Your glory, they would live for You, oh God, desiring to walk in Your Light. God, may You touch this little boy, may You heal him. God, I rebuke this devil, oh God, that has afflicted him, Lord, that throws him into this fit. May the child be made well for the glory of God.

We claim his deliverance today, in the Name of Jesus Christ. We thank You, Father. By Your stripes we were healed. We thank You, especially in moments like these, that You did bore every one of those stripes, that Lord, we may be able to have confidence today in Your Divine promise.

Now, Father, we dedicate him unto You for a life of service. May You receive him, oh God, and may he ever abide in Your Divine Presence, as we place him into Your great everlasting arms by faith. Precious Jesus, watch over him; keep him from all harm and danger, every evil attack of the enemy. And may, dear God, he grow in grace and in knowledge of the Lord, as he would be trained up in the way of the Lord, under his faithful parents. May You bless them, Father, and may You encourage their hearts, and may You draw them into a closer walk with You, I pray.

Father, I now dedicate little Stefano Judah McMillan unto You, in the Name of the Lord Jesus Christ, and thank You, Lord, for the grace upon his life today, in Jesus' precious Name. Amen.

Almighty God, we thank You for our Bro. Trevor and his dear wife. We thank You, dear God, for the grace that You have given unto them, Father. They have chosen to live for You, to walk in the Light of Your Word and to be ambassadors for Christ. May You continue to reveal Yourself to them, Lord. May they grow into such maturity. May You mold such character, the character of Christ, in them that this great mystery of fatherhood and motherhood could be so reflected through them, oh God, and Lord, with such clarity and with such beauty that their little ones that You have blessed them with would never be confused about what Jesus is like, but they would grow under the light of that example and influence, transforming them and molding them, as they are being trained, and grow up in the way of the Lord.

We've heard the testimony. We thank You for how You've dealt with them, Lord. Now, they bring little Faith Possess to be dedicated unto You for a life of service. I offer the child up unto You for dedication now. By faith, may You receive her, dear God. May Your peace be in her little heart, may the Presence of God

overshadow her, may You bless her; keep her away from all harm and danger and evil, oh God. And may, dear God, she grow, Lord, in the Light of Your Word, and may You give her a receptive heart from a tender age.

We've seen You dealt with little ones in the Bible, Lord, from such a tender age; the influence of Christ got a hold of them. Oh, gracious God, may You bless her this day, as we dedicate her unto You for a life of service, in the Name of the Lord Jesus Christ. We thank You, Father, for Your grace. Amen.

Almighty God, we thank You for our Bro. Jeffers and his wife, Sis. Annmarie. Lord, I remember even at their marriage, when the message was preached – *An Eagle And Old Fashioned Simplicity*. [1985-0428 –Ed.] They have been that down through these years. Dear God, they've shown their commitment, and they have shown their faithfulness, and they've shown their responsibility, and they've shown their loyalty, Father.

May You bless them; may You ever keep them faithful. You have revealed Yourself to them, You've shown Your great Love in many ways, You've provided and supplied their every need. Yet, You've tried them, yet, You've proven them to see what was in their hearts. But dear God, as they stand here this morning, with their little daughter, Daniella Stefany, Lord, a beautiful little girl that You've given unto them at this time, how I pray, dear God, Your blessing and Your grace would be upon this little girl.

And Father, as the parents stand here together, united and bringing her for dedication, may You now receive her. Father, as we offer her up unto You, dear God, by faith, may Your precious Blood, a place of safety, that Divine protection, cover her and overshadow her, bringing her and including her in the Divine Covenant that You've made with Your people. May the Spirit of the Living God be upon this little girl.

Dear God, as she grows under the influence and the tutorship of her parents, may she learn of You, Father. May she fulfill the Words that You said, “Out of the mouth of babes and sucklings, You have perfected praise, You’ve ordained strength.” You said, “Suffer little children to come unto Me and forbid them not for such is the Kingdom of God.” Receive her, Father, as we dedicate her unto You for a life of service, in the precious Name of Jesus Christ, our Lord. Amen.

Amen. God bless the parents and bless the little ones. Amen. Our God is faithful. He’s true to His Word. Amen?

*We have a little note of thanks: Sis. Sarah Jones and her family would like to thank the Lord and all the saints who prayed for them during Mr. Jones’ illness. We are happy to report that he is recovering well, and he’s back at home from the nursing home. We are grateful to the Lord for His mercy towards Mr. Jones, and us as well. We would like the saints to keep praying for the saving of his soul, also. Many thanks and God’s blessings to all.*

Our precious sister, Sarah Jones. Amen. I didn’t know that he was sick. I guess, maybe that while I was away and...but prayer was offered and he’s recovering.

He’s been kind; he’s been kind to many of the brothers, providing jobs for them through his—the opportunity that came his way many times, in times of need. And God sees these things. The Bible says, “You cast your bread on the waters; it shall return to you.” And that God could be gracious to him at this time, we certainly appreciate that.

As we get ready to read the Word, let’s just have prayer now. And maybe, if you would want to have a special request, or to be remembered before the Lord at this time, I would just like you to maybe hold your request in your heart, as we stand in God’s Presence. Let’s believe Him, that He will be so gracious to

everyone. He will not leave out anyone, this morning; just a wave of His Divine grace would just sweep over us and meet every need in our lives; give us such faith and assurance that it is settled.

Father, we bow our hearts in Your Presence once more, Lord, with deepness of sincerity. We know You are the great God, the Creator of Heaven and earth, and besides You, there is no other God. You're the only One Who deserves to be worshiped. You came, dear God, and You laid down Your Life, and You died, and shed Your Blood to redeem us; sent back Your Holy Spirit, dear God, to claim us, oh God, to seal us until the Day of redemption.

Dear God now...[Blank spot -Ed.] ...Our Lord, You're perfecting what is lacking in our faith and bringing us to that place where this great fullness that had been sought for and desired down through the Ages because they knew it was promised to them and it was going to come one day, now we see we're on the verge of it, oh God; any day now, it will all be over. And Lord, as we stand here, contending, pressing on, striving, oh God, that we might hear Your Voice say, "Well done, My good and faithful servant; enter into the joy of the Lord that has been prepared for you. You've been faithful; you've endured unto the end."

Oh, gracious God, may right now You look down upon these needy ones who've stood here patiently, waiting faithfully, Lord, that their turn would come that they would be remembered. Lord Jesus, may You grant unto them the desires of their hearts, Lord. Thou knowest every heart, and Thou knowest what every need is, and Thou art more than able to...You, the Great Jehovah Jireh, You Who provided for Abraham, our father of faith. And Lord Jesus, we, seeds of Abraham by being in Christ through the great Holy Spirit, You are still here to deal with us in like manner and to meet our every need.

We trust You and we believe You, today; not only [for] that which is natural, not only that which is financial or domestic, but, dear God, even that which is spiritual, oh God, for remember You said in Your Word that if we seek first the Kingdom of God and Its righteousness, all other things shall be added unto us. So, dear God, we lay emphasis on those spiritual Things, Father, that we truly might be worthy examples, Lord, in this Hour; live worthy lives of this Gospel, being worthy by the Life of Jesus Christ having pre-eminences in us, oh God, walking worthy of this great vocation, being true to this great responsibility that You have given unto us. You know that in our hearts we love You, Father. You know we desire to please Thee.

This morning, as we stand here in Your Presence, knowing our insufficiency, knowing our incapability, oh God, Lord, we ask that where we lack, Your great Holy Presence would supply what we have need of, even that which is greatly and earnestly needed in this service that we might receive faith, and that we might benefit by our gathering together, today.

Knowing, oh God, that a people this size, oh God, with so many needs, and knowing how insufficient I am to even minister to one much more all of these, I ask for Your grace. I place my faith in Your promise, that You said, "I will never leave you nor forsake you, but lo, I am with you always," dear God, to know that we can do all things through You Who strengtheneth us. Strengthen us that all things needed to be done might be done according to Thy Divine approval and that which is pleasing in Thy sight today, Father. May You grant it, in the Name of Jesus Christ.

We ask You to remember the strangers and visitors within our gate. We ask that from the greatest to the least, everyone that is standing in Thy Presence and believing in Thy Name, You would respect them as they respect You, and they would leave this service today,

encouraged and strengthened; they would leave, oh God, with the assurance that, Father, they've received their petition that they've desired from Thee. And even that which they may not know that they have need of, Your grace would make it known to them, that they might believe and receive, knowing that You have made provision for all things, and You have given it unto us in Jesus Christ.

Teach us how to receive it. Teach us how to approach You, Lord. Teach us how to relate properly to these things. So many times we live underprivileged, Lord. So many times we go lacking when our needs have been supplied; we don't know how to appropriate and take a hold of these things. Oh, gracious God, we lay ourselves at Your feet, asking that Thy grace be ministered to us today, in the Name of Jesus Christ. We commit all things into Your hands now, as we wait upon Thee. Amen and amen.

Let's turn in our Bibles. I would like to invite your attention to the Book of 2<sup>nd</sup> Samuel, Chapter 12, and Psalms 119.

2<sup>nd</sup> Samuel 12. You know 2<sup>nd</sup> Samuel 11 deals with David's sin. And 2<sup>nd</sup> Samuel 12 deals with God's exposure of that sin and God's judgment upon it, as well.

*<sup>1</sup> And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.*

*<sup>2</sup> The rich man had exceeding [very] many flocks and herds:*

*<sup>3</sup> But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own [food], and drank of his own cup, and*

lay in his bosom, and was unto him as a daughter.

<sup>4</sup> And there came a traveller unto the rich man, and he [was not willing] to take of his own flock and of his own herd, to [prepare it] for the wayfaring man [who is] was come unto him; but [he] took the poor man's lamb, and [prepare] it for the man [who] was come to him.

<sup>5</sup> And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man [who] hath done this thing shall surely die:

<sup>6</sup> And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

<sup>7</sup> And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

<sup>8</sup> And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

<sup>9</sup> [Why] hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

<sup>10</sup> Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

<sup>11</sup> Thus saith the LORD, Behold, I will raise up evil against thee out of thine own

*house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of [the] sun.*

*<sup>12</sup> For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*

*<sup>13</sup> And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

*<sup>14</sup> Howbeit, because [of] this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

*<sup>15</sup> And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.*

Let us turn to Psalms 119, verse 67. [Psalms] 119, verse 67.

*<sup>67</sup> Before I was afflicted I went astray: but now have I kept thy word.*

I want to drop down to verse 73.

*<sup>73</sup> Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.*

*<sup>74</sup> They that fear thee will be glad when they see me; because I have hoped in thy word.*

*<sup>75</sup> I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.*

Let us pray. Oh, gracious God, take these few Words now, and may for the next few minutes, I pray that You would so lay Them upon our hearts that They might

teach us Your ways and instruct us in righteousness, that we might be profitable servants, we might know how to carry about ourselves in this Hour; we might know how we should walk, dear God, and what kind of examples we should be, that truly, we can reflect You in this dark world. Grant it we pray, for we ask it in Jesus' Name. Amen. God bless you, you may have your seats.

I would like to just continue my little series that I've been preaching on chastisement, and you know, I started off in...a couple of weeks ago on *Chastened But Not Condemned* [1993-0801 -Ed.], and then we took *Remedial Judgment For Sons But Penal Judgment For Bastards* [1993-0811 -Ed.]. And then we had, *God Dealeth With You As With Sons* [1993-0815-Ed.], and then *Chastisement For Neglection* [1993-0822 -Ed.] on Wednesday night. And now, **“SUBJECTION IN CHASTISEMENT”**.

And I am trusting by God's grace that, you know, we'll take the right attitude to the Word that is being spoken to us. And, you know, many have been speaking to me and, you know, expressing their appreciation for the Word and... But generally, in the assembly, I would like you to take time because, sometimes, we are not able to cover all the things we would like to cover and the way we'd like to cover it in the services. And I'm trusting that you would study the Scriptures, and hear back the tapes and really grasp what we are trying to communicate and fellowship around, that we might truly begin to appreciate God's dealings with us, as His children, in bringing us to the position that He has ordained for us in this Hour.

And last week, especially speaking there about God dealing with you as sons, and taking the experience of the children of Israel, how God was bringing them out of Egypt into that place where He had given them for an inheritance, and how He led them in ways to try them, to humble them, to prove what was in their hearts, to

see what they would do when situations would come. And knowing that these things were given for our examples, that you know, sometimes, we can express mentally, even sincerely, with good intents in our hearts.

We all here, I believe, have good intentions. When we would speak these messages, we are not trying to think that somebody has evil intentions. What we are trying to say is that, sometimes, we can be sincere in our intentions, but in our shape and our growth, we are not in the condition, under certain circumstances, to carry out what we desire to carry out.

And so, our lives show that we are hypocritical to what our mouths confess. Our life and our testimony don't bear together. And then that becomes a stumbling block. And then we expect people to understand when we go to a whole great deal of explanation, why our life and our testimony are not the same because we don't want to lose their confidence. But God didn't put us out to confess one thing and live another. God is expecting us to influence people, not so much just by our words, but by our deeds. The Bible says, "Don't just love in word or in tongue, but love in deed and in truth. Is that right?"

But sometimes, you know, we don't really see ourselves, and we don't really...we are not really able to confess our conditions. And we can only... And if I could get anything across to you this morning, in this message, would be to get across to you [that] we can only confess our conditions as God brings us to see ourselves under certain experiences—our true selves.

We see one self in the Word, and we rejoice in it because God wants that Word that we see and that image of Christ that we behold to be expressed in us. And because of our identification, because of the promise of God, we speak those things. And it is right for us to speak it and walk into it. But then, while we

are walking into it and contending against all opposition that would try to be an obstacle to hinder us from walking into it, then, you know, we are living out many other things that are not really, many times, complementary to what we are desiring, or what Christ is.

And that is why you've heard the Prophet said, "Lord..." Many times, he said, "Lord, I'm not even worthy to be Your servant. Lord, I don't know why You bear with me." But God is long-suffering. He's the Potter; we are the clay. But if God wants to work with us and to deal with us without us making any mistake, or us failing in any way, He can do it. God can overpower us in such a way and use us in such a way... Just like when people get under the Spirit and speak in tongues or something, they don't even know what they're saying, and [it] will be perfect, it'll be inspired, direct, in a language that they haven't even learned or even studied; just sheer inspiration.

That's [like] when Balaam, with his evil heart and his evil desire, got up there and prophesied: "A star will arise out of Jacob"—perfect! God could keep us living like that, but it is not God's intention. It is not God's purpose and that is why we should not look for it. We should not be disappointed when God has to take us through things to teach us how corrupt we are, that He can truly be glorified as we desire to die daily; as we desire that to live is Christ and to die is gain.

I don't believe that if God gave me a million years...I'm not saying this to be humble or anything, but if God gave me a million years to really preach that *to die is gain and to live is Christ...* We often quote It; we can learn It here in two seconds, we can learn that Scripture and never forget It for the rest of our lives. But how much of us can realize that, what It is saying? And to desire that the Life that would be living in us would not be us; it would truly be Christ, it would truly be God's

Life. It would be truly Christ being made known to somebody else. And that is what God is interested in. And God knows that it is out of the corruption of our death that His Life can come forth; out of the dying away of the old nature that His Nature can come forth.

And so, many times, we call what we do good, in the old nature, Christ, but God doesn't account that. That is why God told Nicodemus that he had to be born again; a man who was morally good; a man at his best state. Human nature at its pinnacle was Nicodemus. That is why when Jesus taught His first Doctrine: *You Must Be Born Again*, [John 3:7 -Ed.] He didn't find a criminal in the jail, or He didn't find a drunkard in the bar, or He didn't find a prostitute in the street; He found a man who was the master of the Pharisees, a ruler of the Jews, whose life was blameless according to the Law; a man who was refined and cultured in his spirit, a man who lived for the Word! And He said, "Marvel..." He said, "You don't marvel." because the man was marveled. He said, "But marvel not that I say unto you that that life is no good. That have to die; you have to be born again." Because it is a big 'X' on that; it is crossed out.

Now, what causes us to stay right there and get locked-in there, is our shallowness. It's our shallowness; our lack of understanding of true redemption, and the reality of the New Birth, and the growth and the development of the Life of Christ in us. Because of the lack of that, we approve many of these deeds, even though it might be done in the energy of the flesh. And sometimes, when we judge ourselves to be morally good, not to be corrupt, not to be defiled, not to be full of, you know, of things that could...blemishes that could disqualify us, we respond in a negative way as to why we should suffer, why we should be going through something. And we compare ourselves with people who are worse than us, living all kind of life and

are not going through, or suffering the hardship that we suffer.

And many people get trapped right there because they have approved themselves. They esteem highly what is just moral, what is just sanctified, what is not really the Holy Spirit, because of the standard by which they judge it, and by the position that they give to it. So, we find then that God knows that that is not His character because it appears to be good, untested; untested with the kind of test that only the Life of Christ can overcome.

And what God... The reason why the Bride goes in the Rapture, it's because She overcomes that test. The reason why the foolish virgins have to go through the Tribulation, it's for purification. They have to be whipped in the Tribulation.

He said that the Sixth Seal opens something to us, a threefold Mystery. It's the Seal of purification. The foolish virgins are being purged because they weren't purged by the Blood. Israel, the 144,000, is to be purged, and the earth is to be purged. That's God's judgments. That's the judgment Seal.

But the Bride, sure She's going through Her suffering. Our purgatory is here! Our purification is in the Blood! Suffering does not remove sin! How many knows that? How many can say 'amen' to that? *Without the shedding of Blood there is no remission of sin.* [Hebrews 9:22 -Ed.] Your sin question is in relation to the finished work of Jesus Christ!

Your suffering is for the development of character, to bring to light to you how serious and grievous your sin was that you can behold the knowledge of your sin; that you will turn away from it. But the guilt and the condemnation of the sin, it's the Blood of Christ to remove that. That is why He says, "Though you sin, you have an advocate with the Father." And through confession, your sin is placed in the Blood. And when

your sin is placed in the Blood and remitted in the sea of God's forgetfulness, then broken fellowship is restored. Sin breaks fellowship but confession restores fellowship because that Blood is what cleanses the sin. Alright?

So, as we look at that then, we want to really bring it to the place to... Because I'm preaching this... I want to take this morning: **Subjection In Chastisement**.

"Why can't we be subject to the Father of spirits and live?" he said. "Sure, if the present chastisement is not joyous, it is grievous. But after all, we have had fathers of the flesh who chastised us for their own profit. But God, that we might bring forth fruit." [Hebrews 12:9-11 - Ed.] Is that right?

So then, as we look at that, then we want to really look at it in a real way, because unless we don't really get into the Word, as I say—encourage you to read and to study the Scriptures and these things that I'm referring to you... Because here, David was saying in the Psalms, "I know that Thy judgments are right." He said, "Before I was afflicted, I went astray. But I'm not going astray anymore. I've been afflicted. I've been beaten. I've seen how grievous my sin was. I see how much trouble it could cause. I see when you get relaxed, and you let the world overtake you, and you get away from your position and your calling; I see when you fail to carry out God's responsibility, how God doesn't take it lightly. I've seen my little childish ways; I need to put it away if I'm becoming a man." God will not have a big man with childish ways. Is that right?

How many have ever read or heard the message, *Why Cry? Speak?* [59-1004E -Ed.] God said, "What are you crying to Me for."

He said, "God turned around and rebuked Moses, 'What are you crying to Me for!'" And he said, "If that isn't me, if that isn't me." He said, "Oh God, help me."

He said, "We're ought to be a man now; we're not ought to be babies."

God was rebuking him for not walking in his God-given position, when his whole training and development was to fulfill God's work in this Day. His whole birth and his life were pre-planned. God molded him and fashioned him for that very work. Is that right? God brought him to the place where He anointed him and commissioned him and give him signs to confirm his commission. God sent him, and God honored his words that it didn't fall to the ground. But these things were slipping from him because he was not following closely God's objective in the way that God was dealing with him. And that is where we fail many times.

You know, I was just sharing some of the burden of my heart with one of my brothers here, this morning, and... You see, sometimes we, you know, you look at the assembly and you realize that, my, it looks like everything is alright. Sure, it is alright by faith. But then, that is looking at the standing of the assembly. But when you look at the state of the assembly, you realize that when you begin to break it down, and if we break it down even chronologically, where are we supposed to be? Where am I twenty years in the Presence of the Son; what kind of maturity has the Message produced in my life? Twenty years of walking with God, how much could God trust me, this morning? Temptations that I recognized in my life, in my early Christianity when I just came to the Lord from the world, with those things hanging over, are they still around today? Do they influence me and control me? Am I still fighting up with them? Do you understand what I am saying?

People don't examine their lives. People are not objective. People get caught up in church attendance. People don't look at their lives in line, in view with God's program for this Age: with God birthing sons, with God

training sons, with God adopting sons, with God anointing and sending out sons in His service. People are not looking at it in the light which the Word reveals, that after a while, terminology, all these things we learn become little slangs and phrases and different things. That after a while, it loses its effect, it loses its reality, it loses its meaning, that when we speak it, there's no value to it, there's no conviction to it. That sometimes, we get upset, really, when we look in the light of the Word and see what we ought to be.

Do you know what we become? We become good debaters. We become good critics. We become good fault-finders, is what most of us become. But as far as people with...to offer solutions, people with the virtue to give out, and strengthen and raise up one who might be down (amen!); people who have discernment, with knowledge to know what kind of spirit is there, with enough faith to pray the prayer of faith over the person and see them get delivered, with enough meekness and virtue to pour out to them and strengthen them; with enough temperance to resist all the pressures and the obstacles that they might have to deal with in trying to assist them. Amen.

Why? But if you don't look at your life, then what are you looking at? A lot of people are still fighting up in the realm of what allowances and what privileges they can get. "Is it wrong to have my dress by my knee? Is it wrong if I shave my eyebrow or something? Is it wrong if I put a curler in my hair?" What does that have to do with raising the sleeping saints? What does that have to do with the Third Pull, and finishing the work and these things? Do you understand what I'm saying?

That is still in the first court, and it means to say that there has been no real vision to penetrate that first veil, to break in. That is still looking around and seeing this one out here in the courtyard, this one here, this one over here, but when you break through that veil, you

get to where the table of the Shewbread is. There is something there on the table to eat. There is the Word, the Bread of Life. There is the Seven Candlesticks, the Light, the testimony that needs to be there. There is the Altar of Incense, where you're learning about true worship and how to communicate with God; how the effectual fervent prayer of a righteous man could avail much! Amen.

Your spiritual life is growing. You're developing and maturing, coming into a place now, where God has certain thoughts about you, that you are going to become a channel through which God will express His Life and give a witness towards this generation, that the real purpose that God called you for, that through your life, He can show the pattern of what a young man, a young woman, a wife, a husband, a father, a mother, a minister, a deacon, whatever it's supposed to be, He can show the world that pattern. They don't have to fight up with a thousand interpretations from denominations; God could say, "Look it here, this is the Word manifested. That's it right there."

God is not on debating. God is not on, kind of butting heads with unbelievers and trying to wrestle day and night with make-believers. No, sir! God shows you by example, that's it right there. That's the interpretation right there. It's settled.

So, you know, you look and you see then, that, here we are and, you know, in bringing these messages, as I told you, I saw that people were not catching the responsibility of receiving Light. People were rejoicing in the Light, like the little moths, dancing around It: "Whoo! I never saw that before. Whoo! Ah boys, I tell you, I have my Bible now colored up with so many markers now; and so I'm getting revelation." Because your Bible has a lot of colors, does that mean you're getting revelation? You're painting your Bible, it's best you go into art or something. Do you see?

What God is interested in... God wants to bring us to the place where we can truly look out there and see, in this Hour, this whole move that God is trying to bring this Bride to perfection, perfecting what is in their faith. Not so much... I mean, the physical perfection, that is going to come at the last Trump; all your little deformities and these things. You don't spend the day trying to straighten your nose, or trying to get your hair to fall down on your forehead or something, or, you know. We don't have to try to go through that.

I mean, God is interested in us now trying to get that character by God's grace. *Buy of Me gold tried in the fire.* If you get eyesalve, then you begin to see. When you get eyesalve, you begin to see things in this Age, you begin to see Things in the Word, you begin to see things that are required, you begin to see the promises, you begin to see what you have, you begin to see your position, you begin to see God's character. You begin to see God's face when you get eyesalve.

*Buy of Me eyesalve.* It means that you're going to start to see things. You're going to come into a seeing realm; you're going to start to understand. You have to pay a price for the revelation. It's not something that could be bought with money; it's self-denial, being renewed in the spirit of your mind, offering yourself a living sacrifice. See?

So, God wants to show us that this chastisement, as we've been looking at developing character... And many people have failed to see the responsibility in receiving Light and have been negligent. And I took the message on Wednesday night, for those of you who weren't here. He said, "If every disobedience and transgression..." [Hebrews 2:2 -Ed.] And I took the two words, what they meant: 'disobedience' and 'transgression'. And then 'to neglect'; what it means 'to neglect'. *If you neglect so great a salvation.* [Hebrews 2:3 -Ed.]

If you are being disobedient and you are transgressing that you get into that attitude where you're just hearing It lightly, where you're crossing the boundaries of the Word, you know, just going along in your folly, he said, "You are neglecting the salvation, the Word that has been sent by witnesses, whom God has proven to be His mouthpieces. You have failed to realize salvation... The foolishness of preaching—salvation comes by the foolishness of preaching." Is that right?

God uses the foolishness of preaching to save those... God used Moses to save them in Egypt. God used Elijah to save them back in that day. God used Noah in the days of Noah. God takes a man, anoints the man, and sends the man with the Word in his mouth. Then God confirms that His Word is in that man's mouth. Then He says, "Those who receive you, receive Me; those who reject, you reject Me"; all down through the Bible, right down to the last Age, until the Spirit in the Bride say, "Come," when She becomes the final Voice for the final Age.

God testified that Abel's gift...by Abel's gift that he was righteous. Is that right? God showed Cain that Abel's word was right until it ended up in the Book. You don't get away from it.

Now, what I realize many times, people, they fail to examine themselves in a way and really bring themselves under judgment by the Word. People don't realize that they are responsible to judge themselves. *If you judge yourself, you will not be judged. But when you are judged, you are chastened of the Lord that you will not be condemned with the world.* [1<sup>st</sup> Corinthians 11:31-32 - Ed.]

Sure, you are a son. Sure, you are a daughter. But the thing is, God is so interested in your salvation, God is so interested in the development of that character, God knows that your position... That is why many people will lie on a sick bed for so long and then go to

the grave. Because while they had the opportunity, while you were alive in your health and your strength, you neglected the Word. You neglected to apply the Word as you ought to.

It makes you wonder, can't people see from the Scripture? I mean, when you begin to see from the Scripture that God's character, God's nature, begin to unfold in His methods of dealing with His children, why would somebody try to get something from God, or be approved of God in some action or behavior when it is contrary to the principles of God in the Bible? Do you know what is happening? That person is desiring to worship something other than God!

That is how people go into idolatry. And idolatry, in this Age, doesn't necessarily means some object molded out of wood and stone! Once you could worship something, allow it to have preeminence in your life; once you could leave the Word of God to get involved in activities and these things that are not glorifying to God, it is glorifying to the devil! But again, it shows the shallowness of people in understanding spiritual things, so they don't see themselves as idolaters. You only have to hear them talk about some of their fans and they don't even realize that they are an idolater. Exactly. You only have to hear them talk about some of their heroes and realize that the spirit of idolatry is upon them.

How many know the spirit of idolatry was in the Message? How many know people tried to worship the Prophet? How many know John in the Bible bowed down to worship that Prophet? How many know that was an antichrist spirit, that was the bruised serpent? He took the gun and shot it! Men's persons are being established in people's hearts; people get under the wrong influence of people. It's idolatry, pure and simple.

Any image that get a hold of you, you admire it secretly in your heart, and you desire to make yourself look like it and conform to it, you are a worshiper, you are part of, you know... Like back in the first Age, they had a temple called the Temple of Diana. Then they had an image of Diana. And then they had all the priestesses of Diana, who wanted to be like Diana.

Today, it may not be organized in that form, but there are all kinds of Dianas that people see and influence... Maybe some of you need to go back and hear *Christianity Versus Idolatry* [1961-1217 -Ed.] because idolatry is only perverted Christianity. Because God is dealing in an image, and that image is the image of Jesus Christ. And God is dealing with a Voice coming through that image, and God is expecting submission and bowing to that very image. But it's not a physical image, and it is not a physical obeisance or something. And so it is, because of lack of spiritual understanding, people live in a realm where they think they are free and safe, and separated from a lot of what is sin and wrong. And what they condemn even in a physical form, they are participating, spiritually.

I could remember... I don't know if some of you could remember, but right here, I preached back in the church, in 1984, on those *Seven Vials*, of women offering their children to sacrifice. When mothers used to take their babies, in the Bible, and sacrificed them, and killed them; offered them up to a god so that they can get a blessing from that god. And then I saw people leaving their children here, doing this here. Children going into sin, turning delinquents on the streets because the mother wants to go and work in the [United] States; she wants to go and get a little blessing. And it was the same thing! It is the very same spirit!

Why? Because there is no virtue of motherhood. There is not enough motherhood to walk out in the face of the double barrel shotgun, looking for the fawn; even

though you see death staring you in the face, you wouldn't give up your baby. There was no motherhood of the little hen who was all burnt over in the barn, and when the farmer kicked the dead hen over, all the little chicks were under it, still alive, because the mother gave it's life to protect them, but rather, there was the kind of motherhood that threw the baby over the bridge! It is the kind of motherhood we found there, under the famine. Look at what famine makes women do, eat their babies.

But when you look and you see the nature, when you see the character of people, it makes you wonder about the kind of spirits that are loosed and the subtlety. You know people quote, "Oh yes, two hundred million supernatural devils against the Bride, boy." You say, "Start to call a couple for me and let me see how they operate and let me hear how you're fighting against the influences." It dismantles the whole argument. You realize that people are just quoting things left and right without even one clue. Why? Because everything is just a mimic Christianity, a lot of mimic Christianity.

And when the Holy Spirit struck the messages here, it was because of people being negligent to carry out the Word, not realizing that they were rejoicing around the Light, but God was giving them Light to ripen them, to mature them, to walk with Light to bring them to the Word made flesh. Not knowing that to whom much is given, much is required.

So, when the problems come, many see themselves, "Well, I don't drink, I don't smoke, I don't do this, what is happening to me? What is going on? Look at the neighbor over here, they're doing this. Look at that one down the road is doing this. This man on the job is doing this. Now, they're even laughing at me because they're seeing my predicaments." And so, people, many times, they approve themselves and they don't see how necessary certain things are for them.

But David said, “I know that Thy judgments are right because You are the Righteous Judge. You are the Supreme Judge.” David, as a king, had to sit down there and judge matters every day, and he knew that many times if God didn’t give him the wisdom to make decisions and judge things, a lot of problems could be caused. And he knew many times when he judged things, he only judged it with partial understanding and he realized afterwards, when he would go into many problems, if he had a deeper insight, and more wisdom and was better trained, he would not have given that halfway answer that he gave there; he would have been able to see all that was even being hidden, too.

And so, he realized, he said, “God, I know Your judgments are right. And I know when You sit and You say, ‘Cut the tree down but leave the root; in seven years, it’s going to grow back.’” He said, “I know that is right judgment.”

“I know when You say, ‘Ahab must go up to this battle and be destroyed in this battle.’ I know that is right judgment.” See? And God knows how to judge. And David came to a place, he said, “Before I was afflicted”, He said, “I went astray.” Did we read it? “Before I was afflicted, I went astray.”

He realized now that affliction is scourging. The way I was scourged. [Blank spot -Ed.] He chasteneth and scourgeth. Affliction will come. God stirred up adversaries (is that right?) to bring problems to you, to bring troubles. They come like some people target you, they come out for you; they’re anointed to deal with you. It’s like they wouldn’t leave you with space, they’ll drive you crazy, sometimes. Sometimes, it takes that amount, it takes that extent for our stubborn wills to be broken.

As I was saying, if I can get one thing across to you this morning, it’s to see that a man cannot really confess genuinely and by revelation his condition

unless he's made to see that condition. That is why Paul kept saying, "I am least of the apostles, I am least of the saints, I am chiefest of sinners." He wasn't really becoming more sinful, but as he began to understand that depraved human nature and as he began to see what it cost for that redemption, even when he was Pharisee of the Pharisees, even when he thought that he laid down everything, even though he was blameless according to the Law; even when he thought he had enough to have confidence in the flesh. He was circumcised the eighth day and all these things, and all that was gained to him when he started to count it dung that he might receive the excellency of the knowledge of Jesus Christ, the righteousness of God which cometh by faith, that imputed righteousness.

Otherwise, a man will always condemn God and justify himself. "What is God taking me through this for? Do I deserve this? Look at how God is not punishing those people and look at what I have to go through. Why does God have to give me so much?" We condemn God and justify ourselves.

People don't realize that that's your nature speaking. Sometimes, you don't even say it, but when you think negative, or you have a bad attitude towards what God, in His wisdom, allows to come to pass in your life, it shows that in you lies a pride that can oppose and exalt yourself against God, and exalt your knowledge above the Word of God.

"Do you mean to say that God wants us to go through that? Are you so sure that is God? Will God let that happen to us?" You hear people talk like that.

You hear Job talked like that a lot. Not until in the end, he said, "I am vile. I abhor myself." Right up, for forty-one chapters, he was Mr. Righteous. Not until in the end, he said, "I repent with dust and ashes." He said, "I have heard of Thee by the hearing of my ear, and I am seeing You for twenty years now." Did he say that?

He said, “Now that I repent, now I see my corruption, now when I see I am nothing, now when I see how hideous I am, now when I see it has nothing in me even good for God to admire, to even choose.”

God didn’t choose through admiration. God didn’t choose, thinking, “Yes, I made the right choice. Let Me see how My right choice will turn out.” Any choice that God made is that God’s ability, God’s grace can be exhibited. We had nothing in us to influence that choice, but we are made to think like that many times. We secretly pride ourselves like that many times.

And that is what I wanted to bring to you here, to show you, David said, “Thou in faithfulness hast chastised me—hast afflicted me. Thou in faithfulness...” He said, “I know that Thy judgments are right, and I know that Thou in faithfulness hast afflicted me.” That happened to me, but that was the faithful, the tender-loving hand of Jehovah leading His people, some through the waters, some through the flood, some through the fire. I know in faithfulness... It was because that God was faithful, faithful to His Word, faithful to His character, faithful to His principles, faithful to His government, faithful to Himself, faithful to me.

He didn’t let my crying stop Him. He didn’t let my begging and pleading; He didn’t let my hurried prayers, quipped with my well-learned knowledge, kind of formulated quickly and threw out there to see if I’m going to scare Him away. Say: “I pulled the old one, two on Him. I had Him fooled, man, He removed that rod so fast, I tell you.” Some of us think it’s like that. Some of us feel that we can bargain with God, we can get God to, you know...

Our brother here was going through a little problem with his rent and his landlord. They never had a contract signed, so the landlord was telling him now to sign a contract, do so and so; and he put down certain

clauses. And the brother felt like, you know, that it was kind of difficult for him to agree to some of the things because it was like with the intent to victimize him. So, he came to me.

So, I said, "To tell you..." I said, "It's the landlord's property. He has his rights, he has his family, he has a lot of things that can influence him to be interested in why he can do it." I said, "But what you can do maybe, is to sit down with him, discuss the points, and then the points that you feel is victimizing to you, ask him, say, "Before I sign this, I would like us to have some negotiation on these points. Maybe we could kind of change it around. We can put it in a way, because I feel it is not to my benefit and I've been a loyal tenant here all these years, paying and, you know, trying to abide by the principles that you've laid down for your place and so on."

So, you know, I was kind of just telling him that because...I said, "You know, when you have Yeltsin and Clinton and them get together, and they have a lot of different things, each one is coming with their own—what is suited to them." I said, "But then, you know, they don't just get discouraged. They sit down there and they see what can be negotiated, and where they can have a peaceful settlement and where each can work together." So, I said, "Maybe you should do something like that."

But God is not like that when it comes to certain things in His Word. There are certain things in the Word have no negotiations, you know. Like sometimes, people get confused with counseling and doctrine. And you get a lot of that in the church. And that is why a lot of things in the Message become unwritten laws and put a lot of people in bondage, and a lot of people exercise it like they have some Scripture or some quote to make people want to do—conform to their will. And

it deflates them right away when you say, "Present the quote, present the Scripture." They have none.

They're going on a hearsay for years and they don't even know whom they've heard say what, say what; but as far as Scripture and Message, they have nothing for it. And they fail to realize many times that what they're condemning people for sin, they're not seeing the sin in their lives, trying to enforce their will upon another person without any Scriptural authority, which is a bigger sin. It could even go far to be a Nicolaitan spirit. Do you understand what I'm saying? Because there are doctrinal things and there are counseling things. There are things that come under counseling; there is no Scripture for it, so it is a counseling matter.

He said, "Let me see your motive, let me see your objective; let me see why you're doing that." Then there are things in the Scripture that the Scripture says plainly: "Don't do that." Do you understand what I'm saying?

And that is why, many times, when we get there, we drift off the road and we get into self-righteousness, and then we get into criticism, and then we get into division of the Body, not knowing that we are dividing the Body by our criticisms, looking to unite with views seemingly in line with our views. And we get into politics.

But let me tell you, in the Word... Let me give you a little explanation of what I mean. The Word says that you shouldn't be visiting a sister's home at ten o'clock in the night. What are you doing out there? Or, you shouldn't go alone. That is a counseling matter. It could lead to a lot of problems. There might be things that...to show you that that it could be a stumbling block. The Scripture says, "Don't do this," the Scripture says, "Don't do that," but the Scripture didn't say...the Scripture didn't give you a time. Do you understand what I'm saying? But the thing is, what happens when

people refuse... That's why Paul said, "The Lord says, but I say too. The Lord didn't say, but I say."

And then some of those things were so wise in there that though it didn't have...the Old Testament Bible didn't have Scriptures for it, yet it became Word in the New Testament. Do you understand what I'm saying? And that is why sometimes if we don't have true understanding, true wisdom to deal with the Word, to apply the Word to deal with situations, we create a lot of problems; we use our ego, we use our human influence.

And that is why when I preached the message on *Eating Choices* [1992-0209 -Ed.], I showed you the sin, because many times, there are different kinds of sin. Some people only know one kind of sin, and when they see one kind of sin, if they had to judge, well then, that was different. But God's Presence is being hindered and it paralyzes God's Presence. The same way adultery will paralyze God's Presence, rebellion will drive away God's Presence the same way. Do you understand what I'm saying? So, don't think that because it doesn't have an immoral sin, that God's Presence will stay.

I'm trying to show you that a bad attitude, self, anything that will take the place of the Word will drive God away. And that is why I say to listen to how I'm saying it; listen to what I'm saying. See, don't try to interpret what I'm saying. When I'm speaking here, I'm speaking here consciously of what...that I must say what the Word says; I must be silent where the Word is silent. And then I must be humble enough when I'm going there, beyond there, to say, well, "I am saying." And because you believe that God has put me here for that, and you respect that and see God has used me, then you take that as one who is caring for your soul.

He said, "I know that Thy judgments are right, and Thou in faithfulness have afflicted me."

When we look at the afflictions that David went through... God was saying right here, He said, "You did this thing in secret"; He said, "I'll do it in the sun." He said, "I'll do it in the sun; I'll expose this whole thing." He said, "The sword will never depart from your house."

And he turned around and said, "Thou in faithfulness hast afflicted me." God was dealing with him as a son, and because God knew he was a son, God knew he had redeemable life!

God didn't come for Satan because Satan could not be redeemed. There is nothing in Satan to repent. God showed that a bastard is unrepentant by dealing with Cain, to show that even though correction comes and he has to change his way, change his idea, change his method... Now that Light is showing you what is wrong and what is right, tear up your old mantle.

And so, many people... Like I have had to fight with some of them here, over the years, almost to get them to tear up some of their things, but they wouldn't tear it up. And now, the tear is becoming worse. They try to patch that with this; now, their bottles are exploding. Why? Because this and that can't work together.

We came through a season back there, and that... You see, many of you would not face it, who've just come right straight to this Word. Some who came to this Word passing through systems and interpretations and ideas, those are the people who you have the trouble with. Why? Because they came with a lot of their ideas. They came with a lot of ways; they were taught certain things. And that is why the Holy Spirit, in giving those messages back there, is showing you that Arminianism and Calvinism were...the Message is composed of both.

Some say, "Well, you know, it's grace, man. You can just go along and, you know, and God loves you, and I am a son of God, everything's predestinated. And that thing had to be busted to pieces. Then some came along now, with their self-righteousness, holier-than-thou,

and that had to be busted to pieces, too. Because those things are not really going into a place where there is bringing a real genuine relationship with faith, where a person is walking with an understanding of the leadership of God in their life, under expectation for the Promise, seeing God bringing to pass that Word in their lives.

And that is where the believer, they want to see God bring to pass that Word; that's their desire. And they know that even though their lives may be all clean and nice and polished up, and yet they see the whip passing, they see things happening to them, yet they aren't saying that God is wrong for doing it. And then they aren't feeling, you know, that maybe every time they get some licks, it means that they've committed a sin.

God deals with us in a preventive way many times. God may see tendencies to do certain things, and before you even do it, He puts such a whipping on you and you learn not to go near those things at all; you stay away from it. Look at God trying to stop Balaam so many times, the angel with the drawn sword and all! And human will prevail after a while. Do you know why? God draws back. God says, "I try too hard. I have nothing to say anymore. I draw back. Do what you want to do."

When you see God draws back from you. When you see, sometimes, God put a burden on people to deal with you, to plead with you, to come behind you, to try to stop you, to try to show you, to beg you, when you see one day that draws back, you start to tremble. You start to tremble.

When you see God would have ministers that love you, love the Word, want to preach in the purity; not want to come with their own ideas to tickle your ears, to give you little sensations; not just trying to make the messages to make you shout, because they want to make things look successful, like the Spirit moving,

everybody shouting and dancing. Not that kind of thing. When you see God brings the Word to train you, to teach you, to establish you, to strengthen you, to settle you (see?) and then one day nobody has any burden to come, to preach, to pass by here, watch it.

We were talking there when we were in Europe; you see, God anoints people to go certain places. Why? Because God has a burden for that place. God puts the burden on the hearts of His ministers who could carry the Word there. God is going to shed Light to the people. God is interested in them. As a hen that gathers her brood, so God is trying to gather them. As a mother trying to nurse her baby, so God wants to nurse them and care for them.

Paul said...Look at 1<sup>st</sup> Thessalonians 2, Paul said, "As a nurse cherished her children, so we cherish you." He said, "We came in among you, we were so determined that the example we're going to walk before you..." He said, "We take nothing from any man. We were examples before you, day and night. We try to tell you the Gospel, and so and so." But many weren't seeing it.

And when you see that burden comes off... You see, but people are not spiritual many times, they don't look at those things. They are not trained for those things. Because church to them is a building, is an institution where you gather people. It's going well today, it's not going well tomorrow; it may be not going well. We used to enjoy it long time [ago]; we're not enjoying it anymore. And that is the way they relate to things. They didn't see that at one time, God was trying everything to get to them.

As the Prophet said, he said, "Oh you, Pentecostals," he said, "God has shaken every gift in your face and yet, you sit down and stare at it."

Like he talked about the child that the mother had, whom she carried in the ten cents store and she bought this: "Junior, look at this. Junior, look at this." And

the child was just like that. He said, "Something's wrong with this child. Something is wrong with that child." He said, "That ought to attract a child's attention at that age."

Study the Word of God; learn God ways. Because in bringing these things to you, children, and trying to show you from the Word, is that we, in seeing and understanding, can really be trained by the Word, that the Word can begin to govern our lives and our dealings with each other, that the Word can be applied in our homes, that the Word can become Spirit and Life within us; that when we gather here together, we'll have a group of people that is knitted, you know, in such a way, not because of some political reason, not because of some man's influence or something, but because they are of like precious faith. They have experienced that Word. They know that Word is real to them.

You have men who walked in and out, experienced, they've tried the Word. You see people, they're trying a little...shortcuts this, they try to hide and do things, they try to make-believe; they try to pretend. You want to know what is happening. Why do we have to resort to those things? We are trying to build on the Word, here. We are trying to produce life, here. Nobody is against anybody here. This is designed to help. This is people...

I was making a statement to a brother this week, I said, "I have noticed, in travelling around this world where I have gone, I've seen churches that had a little example, had a little Spirit moving, a little influence that the Word of God was being taught; churches that were noted by people who know the Word, to be a standard, when they say, "That church, they have a standard there." That church in Arizona there, Emmanuel Tabernacle, which is now... (I forgot the new name.) ...that they had with Bro. Isaac and them. Bro. Byskal and they said, "That church there has a standard. You

walk in there, you see the order, you see the Spirit, you see the people and the quality of Spirit among the people.”

I said, “But you know something,” I said, “in the last few years, I’ve watched these men, and I saw them looked so old, and worn out, and tired, and like, diminishing.” I said, “You know, people had stood there...the ministers have stood there, day and night, gave their lives, labored to keep that Word straight, to keep that church in a certain atmosphere, to keep it, you know, under the influence of the Word and the Message where God could’ve moved and done things among the people, that people could come in and sit among them and know that that is the Word, that is the Presence of God; that’s a reality there. Look the Message.

When people are saying: ‘Disillusion, and false doctrine, and the minister is living in sin, and the minister is running after money, and the minister is trying to proselyte the people, and the ministers are doing this over here to promote themselves and all kinds of different things.’ There were people who tried to see this Word bring forth after Its kind.”

I said, “And now, that crop of ministers is dying out like...age I’m talking about. If the Lord tarries, in a few years, we’re going to be in a place where we can hardly even preach.” I said, “Think now what is going to come up behind that. Where are the men that you’re seeing with the same kind of burden? Where are the men that you’re seeing with the same kind of conviction? Where are the men that are willing to stand against the pressures, with the same kind of stand? Do you understand what I’m saying? And people don’t realize that they have missed their turn, many of them. They have missed their turn. They have missed their turn.

And that is why there are things we have to consider. There are things we have to look to see in the Light of

the Word. There are things we have to realize. And that is why, let me tell you, too, a lot of people who just go along playing church, don't realize that they are a steward. God gave you children, you are a steward over those children. God put finance in your hand, you are a steward over that finance. How you use it, what kind of spirit you use it with, what kind of influence it has on you? Whatever God gave you, you have to give account for it. God gave you a good home, what do you use it for. God gave you health and strength, what do you use it for? Sure.

Some people have their health and strength and sick people who're almost disabled are doing more than them. Do you know why? Because health and strength don't get things done; a burden in the heart [does]. But it is a shame and a reproach to have all their faculties, who're healthy and strong. Do you see?

Because... And that is why, many times, when God see people are drifting, you watch preventive measures. Look at Peter. Look at how much Peter got because Jesus saw certain tendencies in Peter. Look at Abraham.

Then there is corrective measures. Things you do wrong, things that you have in you that God...things that...a certain attitude, as it develops, it's influencing others; it's throwing out the wrong picture, and God knows others are going to be stumbled by the reflection that you reflect, and God knows that without even saying one word, your attitude and the way you carry about yourself could influence many in the wrong way. Sure. And then there are corrective measures, too. So, God starts to use correction.

You see, because a lot of young children inside of here, years ago, they were sitting down in church, they were just kind of eating their fingernails, going through hungry, waiting for the service to over, to go outside and these things. Then they weren't interested in what was

being said. But after a while, they get a little bigger, and they begin to listen and maybe hear the Word. And then they know if mommy lives the Word; then they know if daddy lives the Word. Then they start to realize, "Wait, what I heard preached in this morning's service, I see they're doing differently to that at home here." And the children start to see it after a while. They're of age now; they start to see it.

Two things could either happen. It's either God use the little children as a standard there in the home against that, or it stumbles them, to destroy the children's faith. Or, the children [could] feel that Christianity is some hypocritical, two-standard thing. Let me tell you, do you think God will see that going along without using the rod?

Some people, when they even receive chastisement, they don't even know what they're getting chastised for because their thinking faculties are so numb that they're unconscious of what is even wrong and right in their own lives. The lack of revelation and the lack of understanding, they don't even know what is wrong and what is right! That is a bad place to be in.

But David, there was something about David. In receiving correction, as we took it in Leviticus 26, how God said, He said, "When I see your attitude, when I see that you're willing to accept," He said, "I will not leave you to die; I will remember My Covenant. Because I will keep My Covenant, I am just waiting to see you begin to respond, to see you accept that you were wrong."

I want you to notice something here, as we try to use up our little time quickly. Nathan, when he came and he told David, he said, "You are the man." He said, "This man had two... There were two men in this city – a poor man and a rich man." He said, "And the poor man had one little ewe lamb that grew up with him like one of his children; drank from his cup, ate from his

plate. He held it on his bosom. It was even like a daughter unto him.”

All the time he was talking about Uriah and Bathsheba, you know. That was the poor man with one little ewe lamb. And then he was talking about the rich man now, who had flocks and herds. He had wives and concubines. And one day, a traveler came to him. And you know that the traveler was that thought, that desire. I like how he said that: “A traveler came to him.” And the traveler came to him with an appetite that had to be satisfied. And sometimes, the traveler comes to you with an appetite, too. And instead the man go to your own herd and your own flock to satisfy that appetite, you look to your neighbor’s one ewe lamb. Brother!

Now watch. I want to show you something there. God was uncovering to him, himself. The parable, you know... You’ve heard Bro. Branham said it many times. He said, “The prophet takes the parable and goes to the man’s spirit to contact his spirit and uncover his condition.” He said, “Lady, why do you think I’m talking to you like this? I’m just using a little parable here to come and contact your spirit, to reveal to you your condition.”

And Nathan, using that parable, went to David’s spirit there. And as he began to uncover David’s spirit so precisely, how he sat down there. And the rich man sat down there, looking at all those flocks and herds, and he didn’t see anything there to satisfy his appetite. He looked over there and saw the man’s one ewe lamb that the man had like a little daughter. He so cherished his little wife. She maybe was much younger than him, grew up. And if you know the story of what kind of character the Bible shows that man had—Uriah the Hittite.

And when that traveler, that thought came to David, and he begins to get into that obsession... In other

words, he opened up the door to his soul. The mind is the gate to the soul. And a thought conceived, becomes lust, and lust conceived, becomes sin. And sin when it brings forth, it brings forth death. Is that right?

And what did he do? He said, "To entertain the traveler, he went and got the man's one ewe lamb to entertain the traveler." Many times, the thoughts are all around, but when you open up the door to bring them in and you start to entertain those thoughts until they're conceived, then you have to satisfy those lusts now; they need satisfaction.

And so, Nathan took that parable and showed David from when he was sitting down, when he saw the traveler in the distance coming, when the traveler came and arrived at the house, when he opened the door for the traveler, when he put the traveler to sit down inside, when he started to minister to the traveler; when he started to satisfy the appetite of the traveler.

And all that message was dealing with that man's condition from the beginning to the end. He got so incensed. The Law had said that when a man takes your sheep and kills it, he was supposed to restore it fourfold. That was the Law of Leviticus. It was not to kill the man; restore it fourfold. You can't give him back one sheep either because, you see, while you took away that man's one sheep, you distressed him. If you only give him back one sheep, then you don't pay for all that you incurred upon the man, so you had to restore it fourfold.

But David was so incensed, he said, "That man has no pity!" He said, "Death to the man! Before, he'll restore it fourfold, and then kill him, too!" He heard all that Word and saw it for somebody else, when the message was for him!

He sat down there under that prophet's voice; he uncovered his whole spirit, from his very thoughts to the conception of his thoughts until it brought forth

action in the man's life, until the very action did damage to a man's home; until it brought the condemnation and the wrath of God upon him! And he didn't even see it for his own self; he saw it for somebody else.

Do you see where a man's spirit could get? Do you see where a man's spirit can be, many times? Do you see that it's not easy for God to reach a man even though God is telling a man his condition? He had to pull the rug from under his feet. He said, "You are the man." And from the time he realized his horror, that all the schemes that he had... Because he thought it was foolproof.

He wrote Joab the letter and said, "Take this man and put him in the heat of battle." The poor man had come down. When David realized the woman was pregnant and the man came in, the first thing he said, "Alright," he said, "come and sit at the table, yes." He tried to feed the man, treat him nicely; gave him a little gift. He said, "Well, go down and see your wife, yes. You know, she's down there."

When he found out that the man was sleeping with all the soldiers and them, he said, "What is the matter with you? You're on the field fighting back and forth, you come home and you wouldn't go home and see your wife?"

He said, "How could I when these soldiers of the Lord are fighting out there in the battle; when the Ark is out there? How could I go in and refresh myself and bath and have a nice time, and go and lie down with my wife?" He said, "How could I do that? Men are losing their lives out there, the battle is hot and heavy." And this man here, sat down there all that time. He was the king.

Look at this man's life, here. Look at this man's life, who is a soldier. And a life of that character, he treated so cheaply, a life of that value. After he saw the character of the man and that the man wouldn't go

home, he tried to use alcohol. He drunken the man. Read it. He drunken the man afterward, thinking, well, maybe the man's senses now...now that he gets drunk, he'll look for a little pleasure now that he's intoxicated; using guile and deceit.

And when that didn't work either, he said, "Alright," he gave the man a letter, which was his own death warrant, and said, "I want you to go to Joab quickly, and take this to him." And the man hastened down to the battlefield; handed it to Joab. Joab only smiled because Joab wanted power. All those years, he wanted power. And now, he was getting a chance to put the noose around David's neck. Now, he could do what he wanted because he had a little leeway.

He said, "Aha, when the king wants his dirty work done, he knows how to give it to me to do. I wonder why he wants this man killed. He's a good man; one of the best soldiers out here." He said, "Anyhow, go in the heat of the battle, right where all the archers and they are." The man went out there and was killed.

And he said, "Aha, praise God. Tracks fully covered. Only Joab and I alone know, and I have Joab in a good position already. Keep him comfortable and nice, and keep him quiet." See? He was playing checkers with people's lives. Playing checkers. All that time, God was seeing.

Let me tell you... Where do little shady deals, little white lies, little compromises, where do these things stand?

When David wrote Psalm 139 and he said, "Whether I make my bed in Hell or in Heaven, Lord, You are there with me." He said, "Where could I run and go that You don't see me?" We took it back there sometime, under those [messages] *World Seen And Unseen*. He began to see, in righteousness how God judged him.

In other words, I want you to know...catch what I'm seeing. He didn't just accept that, you know; he began

to see what the chastening produced in his life. As he grew older and matured, he began to see certain tendencies, how, where he wasn't even maybe seeing it as sinful or could lead him into trouble, he was seeing how God put roadblocks. He was seeing that where, sometimes, he grieved that he couldn't give vent to certain ambitions or desires and he felt disappointed in life at certain times, he began to see now, all that hurt and pain was God's tender hand.

He said, "Lord, because before I was afflicted, I went astray, but Thou in faithfulness has judged me. You didn't judge me in Your hot displeasure. You didn't judge me with vengeance. You didn't judge me to just beat me, to give vent to Your rage. Lord, I begin to realize that You saw things in me that I couldn't see in my own self."

Like when Jesus was telling Peter, He said, "You will deny Me. Before the cock crows three times, you will deny Me. You don't even realize that you have that inside of you to do." All he could see in himself was loyalty. All he could see in himself was love for Jesus. All he could see in himself... But really and truly, it was always to make a show. It was to use a situation conveniently to show that he loved the Lord so much and that others could tell him, "Hear boy, if there's one man who's standing for the Word, is you, you know." But when, from the time he backslid, he was taking six or seven with him to go fishing. Do you understand what I'm saying?

But the Lord was seeing the tendencies in the man. And then he was so hot, he said, "Me?" He said, "I'll never deny You." Do you think the Lord argued with him? No argument; just leave him to himself to let him learn. [If he] can't hear, he will feel. Exactly. "When I meet him next time, he will be naked in the Sea of Tiberias. I know where to find him, too, because I know exactly where he's going after that. I know the next

move. When that hit him when it comes back to him, I know where he's going; I know the move. I will be right around there, waiting by the sea. *Children do you have any meat.*" See? He knew exactly where to meet him afterward.

We are around one another, afterward, we could even foretell to an extent, a lot of people's behavioral pattern. I mean, if you study some people you'll know exactly how they're going to move, you'll know exactly what they're going to do in a certain situation. And because you know that about them, sometimes, you have to bypass them, you have to avoid certain things. And then sometimes, people sit down there with a force, they're going through a self; they're going through this. You say, "Ok, do you want everything to collapse? Alright, go ahead. Do this, do this, do this." Then when they realize the trouble that they bring, then they say, "I'm sorry." All they wanted was just a chance to express themselves, to give vent to their own desires.

But the Father, He doesn't look at whether you're crying and you want: "Give me a chance, give me a chance." He's not looking at that. He knows what you're going to do under pressure.

Bro. Branham said, "If my little boy cry for my razor, do you think I'll give him my razor?"

He says, "Daddy, oh, give me the razor, give me the razor."

"Here Logos, take the razor."

"You see this child, he's always...but I love him so much." Next thing, he slits his own throat. And he says, "If I knew better, I wouldn't have given him that razor, boy. Do you see the same thing? But I love my child. Don't you all realize that it's love I love him?"

Somebody who knows real love will say, "You love him? Do you call that love?" Says, "You need a good licking; that is what you need. You don't love anybody. You hated the boy."

And that is why friends, sometimes, you know, we get a little worked up and we go before God and pray for a lot of things, and God knows we haven't even come through our ABC's well. God could point out a million and one situations right there that we're not even looking at. And God could show us, look at that, that, that, that; all of that need fixing before you could even put your eyes on this. Do you understand what I'm saying?

But David, when he began to realize, he said, "I know that Thy judgments are right." In other words, that was the head laid down. There was no retaliation whatsoever.

Listen to this, talking about the candlestick of beaten gold, how it was handcrafted. He said, [The Ephesian Church Age -Ed.]

*Outside of her Lord and Master, Jesus Christ, was ever a people so beaten and purged as the bride of Jesus Christ? Surely she is filling up the sufferings that Christ has left behind. Her goods are despoiled. Her life is in jeopardy. She is accounted as sheep for the slaughter. She is killed all the day long. She suffers much, but in it all retaliates not,*

That is what I'm dealing with, **"Subjection In Chastisement"**. Realizing, with...only because we realize now that this is for our profit. And this is under the Divine love and wisdom of God. He's not frustrating us, but much of it is preventive and then much of it is corrective. And all is for our instruction.

You see, the Message is not just telling each other, "Let me explain the Seven Seals for you, or, let me explain the Seven Thunders, what it is, or, let me explain water baptism." That is not the Message, you know. Those Things are foundational Truths to reveal Christ in His work and how He is working in our lives to bring us into a relationship with Him when we see Him, after we see Him. And that is why you see people,

they explain a lot of these things and think well, “that is the Message. Oh, I see the Message now, I get a hold of the Message.” No, no, no.

Turn with me to 2<sup>nd</sup> Samuel 15. In [Chapters] 13 and 14, the first thing that happens in [Chapter] 13, Amnon sins; God said, “I’ll bring it in your house.” You know the story with Amnon. Amnon went straight to his sister, under deceit.

Notice. How did David take Bathsheba? By deceit. And he did what? He killed to do it, too. So, out of that adultery, that immorality, there were adultery and murder, do you know what happened, the first that thing happened? Amnon sinned. By deceit, he took his sister, and Absalom, by deceit, he killed his brother. And when David looked at the sin there, the immorality, and he looked at the murder, do you know what he was looking at? He was steering his own self in the face.

And because he was in that condition, he never punished the boy. Because, many times, people in certain conditions, that is why they can’t deal with certain things. Their own conscience is condemning them, so they kind of explain it away, bypass it.

How could somebody so immature have children and try to raise children? Don’t you see the love of a father will want to get down there and say, “Lord, make me a real son to You. Develop the real character in me because if I have to stand up and tell my boy something, if I have to tell my girl something, I must be able to be living an example life before them. Otherwise, I’ll be responsible for putting them astray by not...unable to be an example to them.”? Exactly.

Don’t you know we have to stand and give account to everyone that goes astray? Do you think you could say, “I made them but I didn’t make their minds.”? Do you think you could quote that before God? It’s best you go and tie your head as a Baptist, and go with a stick down the road and ring a bell or something, rather than say

that you're in the Message; forget this Christianity to begin with. Sure! No way!

And after those two sins, do you know what happened? Then the kingdom, he was thrown right out of the throne because that kind of condition, God didn't want it on the throne. He had to be purged before he could come back and sit down on that throne. Watch and see.

Now, when you see that, that's like severe judgment. But God knew... Remember, in all that, God said, "I will not break My Covenant." Before Nathan even left, Nathan told David, he said, "David, God has put away your sin; you will not die." David's sin was put away. Before Nathan even left, David's sin was put away; already forgiven him. [He] put it away, right there. And if we read in Psalms 50... I'm going to read it after, for you, for you to see that right away, he began to thank God, that God put away his sin.

But he didn't just want forgiveness of sins, he asked God now: "Cleanse me now." A lot of people only want their sins put away, but if all the cobwebs are cleaned out of your house and you don't kill the spider, what is the use? It will have more cobwebs next week. Is that right? Exactly.

2<sup>nd</sup> Samuel 15. I want to have to kind of close. I know it's kind of warm, so I just want to... I want to show you some of the subjections. Let's take from about verse 24.

Chapter 15 is dealing with the rebellion of Absalom, and how the conspiracy took place, and how the coup took place and everything else. And then... Maybe we could just back up a little bit and read from verse 19.

*<sup>19</sup> Then said the king to Ittai the Gittite, [why] goest thou also with us? return to thy place, and abide with the king: for thou art a [foreigner], and also an exile.*

*20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go [wherever] I may, return thou, and take back thy brethren: mercy and truth be with thee.*

Watch David. His sin was put away. As far as... [Blank spot –Ed.] ...condemnation for that sin, there was none. God had put it away. But the thing was, God now...the chastisement had to come because what he sowed, he was going to reap. When God put away your sin, God could deal with you. Because you read in Chapter 12...

Also, you see right after David had sinned and the judgment came upon him, that the child died. And after the child died, he said, "Well, I can't bring back the child. I'll meet the child when I see him again." He put him back to God. Then David went and had some victories. They captured certain cities and so on. He had some victories, God was blessing him, God was preserving his life, protecting him. But then what God said about the chastisement, it was going to come. And that is what many people cannot take.

Sometimes, people go and they do wrong things, nice people, good people. And then their sins are found out, they have to repent of their sins and their sins are forgiven them. And God is blessing them, but when the chastisement and things begin to come, God is using people and circumstances, do you know what happens? They get further vexed because they feel: "Look at them so and so. God forgave me now, God forgave me." And next thing, they're almost fighting, and they're almost with contempt, anything that may come up... When they should, in humility, just say, "Lord, they could have never said a word about me." and when in humility, they could say, "I'm sorry for it. I realize, you know, that I have to bear this shame, but by God's grace, He gave me strength; I want to make up and live

in such a way that people will...I will earn their respect again.”

Instead of that, they get so contemptuous. And when they do that, they hinder their own growth and development because of a lack of understanding of the ways of God. They fail to separate forgiveness of sin and chastisement, and they feel that because God forgave their sin, there is no more chastisement to come.

But watch and see. Look at David even in kindness, sending this man back, who wanted to show his loyalty towards him.

*21 And Ittai answered [verse 21] the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in [life or death], even there also will thy servant be.*

*22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones [who] were with him.*

*23 And all the country wept with a loud voice, and all the people passed over:[and] the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.*

Fleeing for his life; his own son was coming behind him to destroy him.

*24 And lo Zadok also, and [also] the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had [passed] passing out of the city.*

*25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation:*

*26 But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.*

Do you see the attitude? Do you see the attitude? He said, "Look..." This man was coming; loved him with loyalty. He said, "Look, you and your children, you all go back." He said, "To begin with, you are a foreigner; you are not even a Jew. I've sinned against my family within my own house; all this came up against me. You are like a convert, a proselyte in the nation; you came in there." He said, you know, "Go back. Take your children back; don't endanger your children's lives and..."

Look at how he wasn't thinking of his own persecutions. He began to think of those who were around him, their safety, their future, what they were going to be faced with. And then inside of there, in the midst of the chastisement, he said, "Look, take the Ark back. This belongs to the people of God. This has its place. The Word says that this should be in the Temple, here. This has its place, this should be in the Ark...This should be in the Tabernacle, here." He said, "Take it back. If God sees fit, and in God's eyes, maybe I'll come back one day, to this throne," he said, "so be it."

He said,

*26 But if God say, I have no delight in thee; here am I, let Him do to me as it seemeth good unto Him.*

"If God says, 'I have no delight in you. That is the end for you, David'; cut me off," he said, "Lord, that is it."

In other words, there was such a submission to the judgment of God, there was such an acceptance of the righteousness of God, that he began to see himself that... He didn't try to make it a debate, whether Absalom could rule the nation, or... He didn't try to make it a kind of debate, you know. He realized, "Lord, if it comes to this place..."

I want you to see that he was being chastised, he was being whipped, and he knew it was God because it came out of the mouth of the prophet. And he knew it was [for] his sin because he saw his own deceit. And he knew that by a man's words, he is justified or condemned, and his words were death upon the very man. He brought judgment upon his own self, which was death, because he said *that man has no pity*. Really, it was him who had no pity. And God Who had pity, Who *remembers our frame*, [that] *we are dust and ashes* [Psalm 103:14 -Ed.]; that before Nathan could even leave, God had already said through Nathan, He said, "David, your sin has been put away," He said, "but you'll be beaten with it; the child will not live."

David was fasting, he was praying, he was down in the dust, he was in his sackcloth and ashes, and that wasn't going to change God's Mind because that child was a product of sin. That child was an illegitimate child, it was a bastard. It was born when both of them, he and Bathsheba, crossed the line of holy wedlock, went into an illegitimate relationship and produced that bastard child; and God took the life of the child.

Now watch. 2<sup>nd</sup> Samuel 16, verse 17. Let me see if I wrote that correctly, here. Okay. [Verses] 9 to 12, sorry. Verses 9 to 12.

<sup>9</sup> *Then said Abishai the son of Zeruiah [said unto that dog].*

Maybe we could read from verse 5.

<sup>5</sup> *And when king David came to Bahurim, behold, [there] came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed [continuously] as he came.*

<sup>6</sup> *And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men [who] were on [the] right hand and on [the] left.*

*<sup>7</sup> And thus said Shimei when he cursed,  
Come out, come out, thou bloody man, [thou  
worthless fellow]:*

*<sup>8</sup> The LORD hath returned upon thee all  
the blood of the house of Saul, in whose  
stead thou hast reigned; and the LORD hath  
delivered the kingdom into the hand of  
Absalom thy son: and behold thou art taken  
in thy mischief, because thou art a bloody  
man.*

Do you see how some people were seeing his actings all along? This man, who was close to the house of Saul, never believed that day when Saul failed to carry out the word of the prophet, that God took the kingdom from Saul, you know. This man never believed that day when Samuel went down to anoint David, that David was anointed as the king, you know.

He said, "Man, you came and you took it over from Saul." And then he began to curse him. He said, "*And the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.*" Because David had to execute judgment in many of those things, and he looked there and he harbored all that and he couldn't give vent to it. But the day came when he thought, "Yes, I don't have to hold back now." And the abundance of the heart, the mouth began to speak. And little did he realize, that God was bringing the man right back to the throne. Little did he realize, that God let that thing pass.

Because I want to show you something: God always uses even the things that seem so bad; the chastisement that He has to bring, He turns around and uses those things as the very things that purify you and work out for His glory. Because Bathsheba, the very one he committed adultery with, whose child died when it was born, was the very one whom Solomon came

through, was the very lineage through which Christ came through. Solomon was the one who reigned in the greatest time of all Israel. And that was the very place, that was the darkest sin in David's life. Do you know why? Because God's grace had to be magnified. God's grace had to be magnified. And little did that man realize, that with all those things, God was dealing with the man as a son. And God was bringing up all those spirits and all...

And sometimes, God does different kinds of things. It doesn't have to be that a man commits adultery; could be different things. You might say this doesn't apply to you because you didn't commit adultery. I'm not talking about that. I'm using one instance where the principal of chastisement, in God dealing with somebody as a son, in God breaking up the vessel and remolding the vessel because the vessel was marred, that it might be a vessel unto honor, fit for every good work; set aside for the Master's use. That is the principle that I'm dealing with here. And to show you when that judgment of God, that disciplinary judgment of God is coming down upon sons and daughters of God and they are made to see their folly, how the punishment fits the crime.

When God started with Adam and Eve, He said, "By the sweat of your brow..."; He said, "You, in pain and sorrow..." And He brought the judgment exactly where the crime was. And then when it come back here with David, exactly where the crime was, that's exactly where God brought the punishment as well, that he knew that he was being corrected by God, he understood how God was disciplining him, he understood the folly that was inside of him that God had to drive away from him; he knew that the thing that he had to be purged from that he might be more fruit bearing. And because he was understanding it, he was able to come into subjection

to the will of God, accept the will of God; not retaliate in the will of good but glorify God.

Like Paul, he was retaliating and God said, “Don’t talk to me anymore about this.” He said, “Don’t talk to Me anymore of this at all.” He said, “Thrice you came to Me with this thing. My strength is made perfect in your weakness.”

He said, “Then I’ll glory in my infirmities.” He came in submission to God’s will.

Jesus said, “If it is possible, let this cup pass.” But He said, “Nevertheless, not My will but Thy will be done.” Because the chastisement of our peace was upon Him. Do you understand I’m saying?

That is how God can turn it for His glory because it proves that you can endure that chastening. You can persevere under it, you can bear it out, while God is purging you out, knowing the end would be to His glory when you become fruit bearing. *In this is My Father glorified.* But it must be purged that it may bear much fruit *and in much fruit is My Father glorified.* [John 15:8 – Ed.]

But look, let me show you, the things inside of us that we see, or we don’t see, sometimes, God has to bring us to see it so we can accept God’s just judgment upon our lives. If we didn’t judge ourselves, or we judged ourselves unrighteously, Jesus says, “I’ll judge righteous judgment.” He says, “Take the beam out of your eye and then take the mote out your brother’s eye.” Is that right? Because with what judgment you judge, it would be judge onto you by. Is that right?

So, when we’re dealing with judgment here: judgment in the family, judgment among one another, judgment in the house of God...

He said, “You have that filthy thing among you in the church?” He said, “When you get together, My spirit will be there with you.” He said, “Deliver such a one to the devil that he shall be saved.” Is that right?

Judgment in the church, as well. He said, “I hear you all are going to the courts?” He said, “Know you not that the saints shall judge the earth?” Judgment in the church, as well. Then there is judgment in the world, among the nations. See?

This is the Hour; it’s happening in every realm. And that is why we who are called to walk with God and come into alignment with God’s Word, we ought to reflect the very nature and character of God. And if we judge unrighteously, then it shows that we are not lined up with that Word, then we will be judged for our false judgments; we’ll be made to see the true nature in our hearts.

And this man, he thought he had all everything going for him. And look at verse 9:

*<sup>9</sup> Then said Abishai the son of Zeruah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.*

But you see, when David was going through his chastisement, he wasn’t bitter. He didn’t say, “Because I suffer, everybody has to suffer.” Or, “Because, if I going down, I’m taking down a whole side with me.”

A lot of people, under a little whipping, they get so irritable; they get so disgusting. They get to a place where they do something wrong and they are being punished for it, but everybody else they see, it’s a cut-eye, it’s a steups, “Get out of my way!”; it’s a force. What is all that? Be in subjection in your chastisement. Take it; thank God for it. Learn to...

Let me tell you, you cannot repent and you cannot die to it until you begin to accept that it is just. You cannot be delivered from the demon that is strangling you there and deforming you unless you can accept that it is just. And that is why many people don’t die at all, to those things. That is why it doesn’t leave them. It doesn’t leave them because that attitude keeps that devil there!

I'm sorry, I want to get... I can't do it. I wanted to get to where Job was, to show you how God made him come to accept his condition. See? When God brought him back, he said, "Now my eyes seeth Thee. Now I begin to see You." All the time, he was only seeing circumstances, he was seeing people, he was seeing the day he was born, he was seeing this cause this; he saw that caused the whole thing. He couldn't see that it was God doing it. He couldn't see God was using conditions, people, circumstances, different agencies, to bring him to the condition where God wanted him. And all that time, he was trying to maintain and battle with everybody that he is righteous. And Elihu told him, he said, "Job, you see you, you condemned God and you justified yourself."

Jesus told the Jews, "Wisdom is justified of her children."

They said, "Look at this Man eating and drinking with tax collectors and different things, don't you see that He is a sinner, He is a glutton, and John had a devil?" See? They condemned Him and they justified themselves.

But Jesus said, "Wisdom is justified of her children." Those who come to know Him, those who learn of Him, those who understand how He deals with His own, those who understand how He achieves His desired object in their lives, He brought them to the very place where they can take up their position that He ordained them and designed them for.

He said, "Thou hast formed me and fashioned me." He created you and He designed your make-up and everything else, for a certain work. And He has you on His wheel like the potter, forming you and shaping you in a certain design because you are a vessel being prepared for a good work. Hasn't the potter power over the clay to make one to this lump?

*<sup>10</sup> And the king said, What have I to do with you, ye sons of Zeruiah? so let him*

*curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?*

*<sup>11</sup> And David said to Abishai, and to all his servants, Behold, my son, [who] came forth of my [own body], seeketh my life: how much more now may this Benjamite do it?*

Do you see how he was looking at it? He said, “Look, you want to cut off the man’s head,” he said, “my own son who came out my own body, is who is doing this to me, seeking my life.” Do you see where his heart and mind and soul had gotten to already? In other words, he was brought into a realm that he wasn’t seeing people were causing anything. He wasn’t seeing, “This one is doing me this and this one is doing me that.” Or, “Don’t you see so and so, and now they would run their mouth on me, or they will say this about me, or...” He wasn’t there. He was saying, “God told him to do me that.” He said, “I am reaping what I sowed.

*...let him alone, and let him curse; for the LORD hath bidden him.*

*<sup>12</sup> It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.*

*<sup>13</sup> And as David and his men went by the way, Shimei went along on the hill’s side [opposite], and cursed as he went, and threw stones [on] him, and cast dust.*

*<sup>14</sup> And the king, and all the people [who] were with him, [became] weary, and refreshed themselves there.*

And you know the story. I have to stop there. You know the story, when they were coming back. And when the man realized that David was coming back, because Absalom was dead, the rebellion was crushed, and the people were united again and were repenting because they realized that David was the king and he

had to come back; the man ran out and he began to beg. And one of them again, went to cut his head off, and David said, "Not today. Today, the king is coming back. Today is a day of rejoicing. Today is a day of restoration. Today is a day we have to praise God and have a little thanksgiving. He said, "Today, are you looking to cut a man's head off? We will do that another time, you know; not today, man. Today, there is too much of glad tidings, today."

He was such a...He learned through his afflictions. He learned in the fullness of his afflictions. You know, when I see what some have gone through, when I see what some have been faced with, and still up to this day, it's like they're still trying to walk back the wrong way, still trying to... It makes you wonder, are they learning? Do they understand? Haven't they seen all that they went through? Have they so easily forgotten?

Then you see some again, God rich in mercy shows, "Okay, you did this grievous sin, you're worthy of death, but I'm not going to kill you; I'm going to pardon you." And when the rod comes and they begin to see the circumstances and these things, then they get so self-conscious; then they get so defensive. Then they almost think well, you know, it's undue, and they get locked in right there, and they stay bitter. And then they go into a shell and they can't relate normal anymore, after that. They come like a spiritually retarded person with a complex, and they say to themselves, "I'm going in that church, I'm not talking to anybody, I'm not shaking anybody's hand; I'm just going to listen to the Word and go back home." And like that. And they can't come out of it.

Why, do you know why? You look in the Scripture, they don't know God. They fail to see God's ways. They hold on to the rebellion and stubbornness that God wanted to purge from them. They fail to see that God is dealing with them. They lack the humility and the true

sincerity. And God wants to bring them in a place where He can bless them, because the thing is, once God put away that sin, let me tell you, the proof of God's Love is election. The things you merit from God don't come on good behavior. They don't come on who make the most mistakes and who make the least mistakes. It's given to you by God, sovereignly.

I received a letter the other night, and a couple nights ago, I think it was and I didn't know what it was. And yesterday when I opened my Bible to study, the letter was inside of there and I read it. It was a letter from Golden Grove Prison; a little brother in prison wrote me. And when he wrote me, I realized that it was timely because it was exactly what I was preaching and the condition that he was in, and even what he said. I want to read it to you, because the way he wrote it, he expects me, I guess, to read it to you. He said:

*My dear brothers and Pastor in Christ, God bless you. How are you all? Hope you're fine and in the best of health and strength.*

*It may seem strange how I am writing you all this letter. I believe the time has come for me to make my wrongs right before God and man, and continue to serve the True and Living God.*

*I was first arrested on the 5<sup>th</sup> May, 1990 and came out of prison on the 30<sup>th</sup> May, 1992. I was arrested again on the 15<sup>th</sup> September, 1992. [That was about four years outside and back inside, again.] And up to that time, I'm in prison still.*

*It is then I realized the world has nothing to offer. The only way one can make it in this time, is through Christ. I keep praying day and night and asking for forgiveness for my sins, and asking God for another chance.*

*So, I've decided to write to you all to let you, when I come out of prison, I'd like to come before the saints and make an open confession. So, I would like to know if you all would accept me back into the fold. I would like you*

*all to pray for me. I pray for you all every time I kneel on the ground.*

*My father hasn't come and visited me in a long while, so I don't know how he is going. But we all know that outside of this Message there is nothing but death. My father tried all how with me but the appointed time has come for me to surrender to Christ.*

*Bro. Rawl, [And I guess Bro. Rojas, also. He said,] I know have brought shame on your face because, from a child, you all taught me what is upright; what is right from wrong. And those who know the Truth will be beaten with many stripes.*

*As for the younger ones, outside of the Word for this Age, there is nothing. The world has nothing to offer but trouble. You might end up in jail. So, stick with the Word of God; obey your parents.*

*I write [and] I would like that you all would write back or come and visit me, and let me know how I stand. You can visit me on Mondays, Wednesdays and Fridays, from 9am to 3pm; walk with your ID or Passport; bring some books when you are coming.*

*Let the Holy Spirit dwell among you all.*

*Paul McDavid Jr.*

And many of you remember little Paul McDavid Jr, Bro. McDavid's adopted boy that he was raising. And as a little boy, he was very rebellious. He went out in the world; began to steal back and forth. Some of them came in, I think that a few saints too, fell victims for his cleverness. He would maybe get through their bags. Sometimes, they would leave their bags, in those days, in the mother's room and these things. Some people lost some money there, as well. And he ended up two terms in prison, and he is still in prison.

And, you know, it really touched my heart when I read it and see that in the confinement, his will is being broken. All the desires and the urges to what you call

liberty, enjoy yourself, do your own thing, all of that is being broken until he came to such a place to see then that he forsook the Word; he had known better. And that because he knew better, that is why he is being beaten with many stripes.

And as I was preparing this message on “**Subjection in Chastisement**”, I was thinking about that. I saw this and I said... I remembered that there was, I think my niece gave this to me with a postcard or so on Wednesday night, or Thursday in the day. And I just stuck in my Bible and didn't look at it. I didn't know what it was. And then when I opened it, I realized it was a letter from Golden Grove Prison and it was from him.

And, you know, I just felt it was so appropriate that even he, in the prison there, he is recognizing that the whip is passing upon him and that he deserved what he has received, and he is just, in his heart, is just waiting now and longing for the moment when he would be released from there, that confinement, that he'd be able to come back out, that he would be able to come back into the House of God; he could come back and confess; he could come back and make his wrongs right and he can really try to serve God, as he was brought up and had been made to know.

So, may God take even these things that are happening, and in all these things [that are] working just so timely and so right... But as I said this morning, our self-esteem, this is an Age where people's self-estimate is so high. And you hear the whole world today, they try positive thinking, they try mental development; positive mental attitude. To think positively and these things, you can't be negative. And no one wants to see themselves deprived, lost, undone, a failure, without Christ.

But let me tell you that unless you don't see yourself a failure, unless you don't see yourself lost, deprived, without a chance, you can't even begin to see that you

need a sacrifice. You cannot even begin to see that you need a sacrifice.

And David, God dealt with him in the way He dealt with him. He might have felt that he didn't deserve God to deal with him in that way. God could have deal with him outside the view of the people. God didn't have to go through his own home and things like that. After all, he got carried away; he knew his weakness. (You read Psalm 51.) And then when he began to recognize it... I'm going to pick it up maybe another time for you and finish it off because I would like to get to Job, to really show you.

Daniel said, "My comeliness turned to corruption." The Prophet preached a message called *In His Presence* [1962-0909E -Ed.], Isaiah said, "I'm a man of unclean lips." Peter said, "Lord, depart from me; I'm a sinful man. Paul saw all that he had was dung. Elisha took his own mantle and ripped it up. Nothing that they had... People that came into the Presence of God and the reality of God, came into a true revelation of God. David said, "I have sinned before the Lord." Something struck them. The Prodigal son said, "Father, I'm not even worthy to be your son." On and on you could go in the Bible and see. God by experience brings a man to a place. Now, until a man doesn't come to see himself that way, he can't get anywhere with God.

And so it is that many people, they try to tell themselves, and, like mind over matter, "Lord, I hate myself. Oh Lord, I want to die." They don't really mean that in their heart. They deal with God as though their eloquence and saying the right words, are going to make it accountable to God that it's really so with them. But God just doesn't look at what we say; He looks at what we really mean in our hearts. And let me tell you, that is why a lot of people's lives are so void of real spiritual power.

Little things of character, like a gentleman, how a boy should talk to a sister or a brother should talk to a sister in the church, things that you taught, little things like how a sister should relate to a brother, as a lady of virtue; not even a test in the world now, an unbeliever trying something, or worldliness, people can't even keep that. People can't even keep that!

It doesn't take much character to keep that. And if you can't even keep that first stage, you can't even be an example, what kind of influence is your life going to have? Who are you really living for? Where your desires, your ambitions, where are they? What is the real revelation you have that God lit your lamp and put you on a lampstand to give light? What kind of light are you giving? Or have your lamp been lit? Maybe your lampshade is getting smoked up because you need to trim your lamp. Maybe it's a good time to trim your lamp, this morning. You realize that you're not shining the light that God intended for you to shine.

And maybe God is seeing that by that, He's going to put the whip upon you because you need to be more responsible than that. You hear that too many times, hundreds of times, every time there is a wedding there, there is a betrothal, there is something here, it is overemphasized. Maybe some of these things show us the kind of rebellion, the depth of rebellion; how we are filled with rebellion and stubbornness towards the Word of God. Maybe when we examine ourselves, we don't even see ourselves guilty of those things. It shows how blind our hearts have become. It shows that we don't even get a conviction anymore.

When you look and see that sometimes... Because the Bible says, "If you judge yourselves, you will not be judged." Remember when you're being judged, you are being chastened. When chastisement is coming upon you, you are being chastened. And remember, it's not

always that you have to do something to get it, it's preventative many times.

God sees, God lets you... Many times, your thoughts come, or conditions come so that God can let you see your thoughts and let you see how your spirit is going to react without letting the thing come to past, so you can judge yourself. God can show you that all that you want is an opportunity, all that you want is no witnesses; all that you want is a little liberty.

You see, lack of fellowship with God, lack of staying in God's Presence, it leads people into so many things. Let's rise up, friends. I'm preaching these messages so that we can see these things and put these things away; cut them off. Where there is a need for circumcision, get circumcised. Where there is a need for a purging, get purged. Where there is a need for laying aside every weight and the sin, lay it aside.

I'm saying to gird up your loins. Be like men and women; you know, be mature. Realize that you don't want that foolishness around you. You don't want to play church. You don't want any little hypocrisy and pretense and these things to creep in upon you. You don't want to get your spirit, you know, just kind of idle and, you know, dilly-dallying and these things. You want to be objective, you want to serve God with purpose, you want to serve God with conviction. Amen. When you lift your hands and praise God, when you utter your praises to God, it comes from a heart, you know, of thanksgiving to God. You rejoice and you glory in God's mercy towards you.

He said, "All Thy judgments are right, and I know in faithfulness, You have afflicted me, Lord." He could have accepted it, he could have submitted himself to it, and he could have endured it. If God will, maybe; if not...but if God will, let Him bring me back. That is the way he lived and that is the way God wants us; it is God Who put it there for our example.

And I trust that out of these simple instructions, we'll take them. Not only for ourselves; we'll teach them to our children. We'll go over them in our homes. We'd take a little time and review our lives and see the places that God had to deal with you severely.

Look in Romans 11:22, Paul talked about the goodness and the severity of God. Think... What does it mean? He was explaining to the Gentiles, he said, "You all are boasting. You all are trying to put down Israel. You all are thinking that you are so much." He said, "Let me show you something. Look at the goodness of God towards you but how severe God was on them. In chastisement, blinding them. See? Cutting off branches to graft you, a wild branch, in." He said, "Think of it." He said, "And then think, if God did that with them, think, your time is going to come, as well."

And it has come for the Gentiles. When the goodness of God and the severity of God under that Sixth Seal, is going to come upon this Gentile world, when the Message goes back to Israel and Gentiles would be plagued everywhere, you think of it, who have an opportunity today to walk in God's Light.

If we are without it, friends, something is wrong; but if you are with it, then God is dealing with you as with sons. God doesn't just want you to come to church; He wants to bring you to a place where He could...where His Church can stand, and say, "If you say to this mountain be thou removed. If you abide in Me and My Word abide in you, ask what you will. When you stand, praying, believe that whatsoever things you asked the Father in prayer not doubting, you shall receive it. The works I do, you shall do also, and even greater works than these shall you do. You ask the Father anything in My Name." How God wants to bring us to this place where we can truly stand.

Let us all stand to our feet. Let us bow our heads and close our eyes. You'd notice that in all these services

that I would not call for an altar call. I would not do it because I don't want for the church here, the local church here...If it was for a stranger or a visitor, sure. I'm not saying that if a believer would want to come forward for prayer, you should not come, but what I'm saying is, I don't want to make it a big protractive thing. I don't want to make it just somebody comes up because they feel a little condemned in their heart. We do that too many times.

I want people to be responsible when they hear the Word. When they look in the mirror of the Word, when they see what their condition or their situation is, when they see how they are serving the Lord, when they see what their attitude, what their spirit is, what their desire is; how fervent they are, how they are using their time, how they are carrying about themselves; whether they are an example; what kind of influence they have with others, what are they doing for the Lord, that they can truly see that in ways when God dealt with them and caused them to see their own spirit, what they lacked, what they're influenced by, what their crave is. In places where God has to correct them, rebuke them and they want to faint under it; they want to despise it.

David never despised his chastisement. He endured it; he was in subjection in it. He was with reverence to the Father of all spirits Who he knew was correcting him.

Oh, praise His wonderful Name. "Create in me a clean heart and renew a right spirit within me." That is what he prayed when he came to that great realization. And I pray that we would desire that today, as well, in a reality. You will see that Fountain open and you would just not desire maybe sins forgiven but, "Cleans me from all unrighteousness. I was born in sin, shape in iniquity. Remold me, Lord, if You have to. Break up this clay; make me a new vessel. Where there are defects in my personality, where there are little kinks

that act up under circumstances, where I kind of find refuge and recluse in saying, "Well, that is how I am, that is my personality, I'm a Virgo, I'm this, so I'm... I'm a Leo; I'm..." You know, and try to hide behind those things.

You say, "Lord, what is not of You, take it away, cut it out, prune it; purge me, Lord. Let Christ be seen in me. For me to live is Christ. Let me see my uncomeliness, my corruption. Maybe I admire myself secretly too many times, Lord. Maybe I think I'm in something. Maybe sometimes, I fail to realize like the Pharisee, that I stand there may be looking at the sinner and thinking that I'm so far better than he is; not realizing that You're not even hearing my prayer.

But Lord, as I see Your Word, as I see the attitude that I need to take, as I see that unless I could, from the bottom of my heart, say, "Thou in faithfulness hast afflicted me." When I could say from the bottom of my heart, "If I was astray, Lord, then You afflicted me. All Thy judgments are right. That was needed; that was necessary. Maybe I didn't get enough of it. Maybe You didn't give it to me all at one time, but You're giving me in stages. But, Lord, those things that You were chastising me for, are they still in me? Have they been broken? Is my will surrendered to You? Can You trust me? Can You depend on me? Can You rely on me, Lord? Are You pleased with me? Am I really walking the way You desire me to walk?

Oh, gracious God, we've come to the end again of another service. Lord, as You spoke to us and are speaking to us along this line, causing us, dear God, to review our lives and to recognize the Divine dealings of the Holy Spirit, causing us, dear God, to view Your character and Your nature that we will not err; we will know Your ways, we will not provoke You. You said those [who were] coming through the first Exodus, how they provoked You. They did err, not knowing Your

ways. As a father chasteneth his son so You would chasten them; only because You were molding that character to bring them to be the head of the nations, to bring them to be a light to the Gentiles, that You might be glorified in them.

We see, dear God, how You dealt with David, bringing him, Lord, to take up the position on that throne. Then, dear God, when he was disobedient and rebellious, and went after his own desires and became complacent, how, dear God, You had to use corrective measures, disciplinary action, dear God, to purge him out that he might be more fruit-bearing. Lord, how You even taught him in the experience and brought him to complete submission that he will not condemn You and justify himself, but he condemned himself and justified You, and acknowledged, dear God, that in faithfulness, You afflicted him, and that all Your judgments are right; that he would not retaliate amidst his sufferings and circumstances, but as sheep led to the slaughter, killed all the day long; though only bearing the dying of the Lord Jesus in our bodies, knowing, dear God, that it's only that Your Life could be made manifest in our mortal flesh.

Gracious God, I pray today that it would cause people to look inward, Lord. Lord Jesus, there are so many external religions, there is so much external consciousness but there is such a lack of internal consciousness. There is a lack of real self-realization, a real lack of Godly realization. But, Lord, may these messages so cause Your children, Lord, to find a quiet place where they could steal away, Lord, to be with You.

Lord, that is how I feel these days, Lord; just to get away somewhere in the bushes, to get on my face and cry out before You, Lord, for something more, something more than our yesterday, Lord, to see a greater Word made manifest, to see a greater power move, Lord; to see a greater love among Your people,

Lord, a greater unity; see a greater deliverance come to many, Lord; see the church really be burdened and, Lord, with a real purpose, Lord, in this Hour.

Lord, Your Prophet said *it's going to take a killing, not a revival; Lord, Your strength is made perfect in our weakness.* [1961-1119 -Ed.] May we not look for an escape route or try to evade anymore, but may we find a place, dear Lord, where we can truly realize that this is Your Divine wisdom, that we are Your workmanship, Lord.

Who are we to reply against You? There is no unrighteousness with You, Father. You are the Potter. You are not just looking at this natural life. As Your Word says, "The light affliction, which is but for a moment, worketh in us a far more exceeding weight of glory. [2<sup>nd</sup> Corinthians 4:17 -Ed.] And the sufferings of this time are not even worthy to be compared with the glory which shall be revealed in us. [Romans 8:18 -Ed.] And after we have suffered a while, then we shall be made perfect, established, strengthened, settled." [1<sup>st</sup> Peter 5:10 -Ed.]

Lord, to see that You are seeing a new civilization coming, You are seeing an administration, You are seeing a position that we are going to take up in that World for all Eternity, You are seeing, dear God, that we are going to be reigning with You in Your Throne, [Blank spot -Ed.] ...and then You are dealing with us, not only in this life, that we might leave this earth with that character, Lord, the only thing that we can leave this earth with, because naked we come and naked we leave, save leaving with that very character of Jesus Christ.

Drive it down into the hearts of Your sons and Your daughters today Lord, that it would take on a greater meaning; it would have a greater effect in their lives and would cause them, dear God, to come into a full surrender and an acceptance of Your Divine will; an acceptance, Lord, that is so hard for us many times, that we'll reject, Lord, and we refuse many a time because of how comely we see ourselves in our own

eyes, of the self-estimate that we have. No wonder You had to tell this Age, "Because thou sayest." What they were saying about themselves, things that You didn't say, Lord.

But, oh God, to know that whether in life or in death, that Christ be magnified in us, that You can live in us, Lord, Your Life, that we can say, "It's not I that liveth but it's Christ Who liveth in me. And the life I live now, I live by the faith of the Son of God. And because of that, I can do all things through Christ Who strengtheneth me, for greater is He inside of me." Didn't You say, Lord, in this Hour, "As I was in the Father and the Father Me, so I in you and you in Me.?"

God, bring us to that realization; bring us to that reality, Lord. Oh God, remove every obstacle, today. Whatever it takes, Lord. Oh, gracious God, may You grant it, in the Name of Jesus Christ; may You grant it.

Father, as we leave this place, may Your Spirit continue to deal with us. Not just when we would dismiss and leave the building, but may You continue to go with us, Lord. While we drive our cars, while we're sitting around our tables at home, while we're laying on our beds, oh God, when we get up in the morning, dear God, may Your conviction of Your Spirit be with us, oh God, Lord, that we'll never be the same.

I remember Your Prophet said that he has to keep the feast of Unleavened Bread of sincerity and Truth; he had to enter his secret closet and close his door behind him. He was tired trampling on that mountain; he wanted something deeper than a healing revival, he wanted to go down to Jordan, Lord. He knew, Lord, just beyond that Jordan, Lord, laid all the promises of God, Lord; there was a Power that could bind that mamba in a knot. Oh God, we desire that. How we desire that, Lord.

We know we must come to that reality. You ordained us to come to it. It's going to be a lot of shaking down for us, but we'll come to it by the grace of God. Bring

us to it, Lord. Let not our crying, let not our tears, dear God, stop You. Drive away all foolishness from us with Thy Rod, oh God, and may we be perfected in the fear of holiness. May we be partakers of that holiness, and may we yield the peaceable fruit of righteousness. Grant it, oh God.

Go with us now, we pray; keep us in Your Divine Presence. We love You. We thank You for the Love that You loved us with. We thank You for Your great dealing with us, Lord. We praise You, Father. In everything, we give You thanks; in the good times, in the bad times, Lord. If we never had a problem, how would we know that You could solve them? We thank You for the mountains and we thank You for the valleys, Lord. We thank You for every trial; we thank You for every situation. Oh God, we thank You for it. Your Word says that our fiery trails are more precious than gold that perisheth. We believe that, Lord. Take all the iron pyrite out; take away all the shine and let us glow, Father. Let us glow with humility and sincerity. In the Name of Jesus Christ, we ask these blessings. Amen.

Amen. God bless you. You may have your seats. Let's just sing this little song: *I'm tired trampling on this mountain. I'm heading down to Jordan.* Let's enter our secret closet, friends. Let's lock that door behind us. Let's purge out the old leaven and become a new lump.

May God help us in this Assembly, that after this little series is over, we can feel a fresh breeze blow; we can feel a cleanest of being washed in the inside; we can find a place where we can pour out our tears and our crying before the Lord.

Let's be earnest. Let's kind of clean up in the home. Let's get all the leaven in the home out. Let's try to find places where we have to make restitution, whatever it is.

God told Joshua, He said, "Sanctify yourself, for tomorrow, I'll do great signs and wonders among you.

Let men stay away,” He said, “from their wives and wash their garments; we are going over.” You watch when God wants to move, there always comes a killing, there always comes a cutting.

God told Elijah, He said, “Go by the Brook Cherith,” a place [where] God was piercing and slaying and cutting, “hide yourself there.” Where God tried him, and then He took him out and said, “Now, go to Zaraphat.” a place of refining metals, purifying him. What for? To bring him to a Mount Carmel, a place where there was going to be a showdown, where God could have displayed Himself; where that great deliverance could have taken place.

If you know Him and you know His ways and you understand how He works, then you can appreciate what God is doing, you could understand why He is talking to us in the manner that He’s talking to us. You can see the way He is passing us. You can see God is correcting our attitude in worship, in the way we relate to things, in the way things affect us, and may it help us. May it help us is my prayer, that we can truly worship God in spirit.

When we come into His house, when we’re dealing with each other, it can be on a different level, with a different attitude. When people come among us, they can say: “Those people in that church up there, Third Exodus Assembly, are different. I went here, I went there, but there is something there. There is a sincerity. There is a reality. There’s a humility.

May all the proud spirits, may God break them and crush them. May all the idols, may God beat them to powder. Amen. May He purge this place from them. Amen. May there be a softness in our character, may there be a humility, may there be a sincerity in our prayer when we pray. Amen. Glory be to God. May when we shake each other hands, may there be a love emanating from each other by God’s grace.

May when we work together, we stand there with a unity that cannot be broken (hallelujah!) that God's grace and Glory can be manifested among us in such a way (glory be to God!) that we can feel when anybody, sinner or unbeliever, would walk in here (amen), their heart and life would be affected in such a way that they'll want to become a Christian. Not any showdown, not any put on, not any campground business, not any running hullabaloo all over the place trying to do some external something, but something from the heart, something from the inside. Amen.

God knows that in these last days, as I was telling my brother this morning, too, I was saying, "You know, I'm so broken; like I'm so burdened, I don't know what is happening to me. I'm just... [It's] like I just want to go somewhere, up in the mountains somewhere, up in the bushes or something and just cry, and just lay out there and maybe don't eat or something, and just wait before God." I want something more, friends. I want something more. Something in my soul is troubling me; It's driving me, It's pushing me.

Some of you may misunderstand my preaching because you sit here and you don't understand what drives me and what moves me, but I know it's the Spirit of God; I believe it's the Spirit of God. I've never been satisfied. Every time I see more, it just burns my heart to go for more. And when I look at the church and I see the afflictions, I see the sicknesses, I see the diseases, I see the weaknesses, I see the areas, I say, "Oh God, how...(you know), I'm so paralyzed, I'm so bound up sometimes; I don't know what to do sometimes."

We have the building there; I was talking to the Sunday school teachers. We have about over two hundred children for the two classes. I said, "No way. How could we have two classes with two hundred children?" I said, "We can't turn it into a daycare. Parents are just sitting down here and then their little

children are just up there, and then all they're doing is trying to take care, like a nursery, while... So, I said, "It can't be that. It has to be a place where children can come, be taught, can worship God, can enter into the Spirit of God, can be blessed of God; can receive, can be nurtured, can be nourished, can be trained in the way of the Lord, by the Word of the Lord. It might be a place where they receive something when they get there."

And if you're going to put one class... How could one person deal with a hundred little minds like that? And then we have to kind of regroup it, and maybe work out a system. It's either we have two shifts, even on Sundays, an hour each, and try to do it. We're still trying to work with it, discuss it in different areas, looking and trying to regroup it at present. And that's why I haven't done it as yet, because I don't want to start and then we change around the children, and next thing, we confuse their little minds and then they're feeling indifferent and it hinders them. But when we do it, we can just move off from there and grow and develop and everything can be done.

And then, while in even preaching the Word, you know, you want to see people with a burden. You're looking across the congregation, you want to see who is burdened, who is under the impact of the vision, who wants to get involved, who wants to participate, who is convinced; who is still standing behind. What is happening? Are we divided? Are we united? Are we three groups here, assembled under one roof? What are we, are we one people? Are we in one mind, are we coming into one accord? Do we have reservations? Are some of us following afar off? What is really happening? Where are the areas? Or, can we all march forward, every man on the frontline (amen), every man willing to take up his position wherever he's placed by the Grace of God, to do something for the glory of God. This is what our interest is.

God has called us. He has separated us from the world. He has given us this Message. We want to see this Message go forth, we want to see lives saved. We don't want to sit down here and build reputations, and get glory and establish ourselves in people persons. We want to see souls saved. We want to see lives change. We want to see the sick healed. We want to see people delivered. We want to see God bring more people. We want to see people that need to be saved. We want to see this work build and get stronger. We're not interested in our little egos and these things, here. May God help us (amen!) that brother, we could really see God do something in this Hour like never before.

We have come this far by faith, friends. A lot of sacrifices has gone in. Many of you have toiled and labored. Many of you have sacrificed for this.

My boy was telling me last week that he wants to be baptized... And it broke my heart, broke his mother's heart. You know, he...God was dealing with him. And I was telling one of the brothers before, I said, "God is dealing with him, you know. I would be watching him." And then, you know, he came, he said, "Daddy," he said, "I want to be baptized." He said, "I realize that every time I come to a certain place and I must make the decision and I don't do it, it's like I start to go back down, and then God helps me and brings me back up again. And when I don't do it again, like I go back down."

So, I sat down with him for about two hours, back and forth. I said, "Boy, do you know what you talking about here," and all the pros and cons and what it means.

And he said, "Daddy, that is what I want to do."

God help us, we'll try to spend this week together, him and I. And if you don't see me this week, you know I'm with him.

For the last ten years, I've always just neglected them, back and forth, out in the service of Lord, back and forth. And they grew up big on me. And when I look around, you know... Then sometimes, they'll say, "Like our daddy never has time for us, our daddy is always here or there." And I want to spend a little time with him this week, and may God really bring him to a real...not just wanting baptism, but bring him to a real New Birth, where the old things pass away and all things become new.

And I know there are some little ones too, who have been...God has been dealing with them in simplicity here and there, one and two, and you are grateful. May we create an atmosphere that more...they will be happy here, serving God. They would have friends here. They would have brothers and sisters here. They wouldn't have to look for it on the outside.

May we get away from our standoffish attitude and our little exalted-self; may we come down. May all of us meltdown to each other, to help each other, to see this work become what God wants it to be. May we stop being critical and... One of the weaknesses in this church, I'll tell you right now, people talk too many things that half of the time, they don't know anything about. They talk their own ideas just to give vent to their own opinions.

When you speak, let your conversation be seasoned with salt. When you speak, speak with the Word of God as your authority. Don't put your influence and your own ego and your own person on somebody. Don't try to conform them like you to make a little clone of yourself. See what they are and try to help them [with] your revelation, if God gave you a revelation. But don't get there and criticize ninety-five times and then go to help once. That doesn't work. You'll destroy the very thing we're trying to build.

And may God help us that the brother who has unsaved children, who has unsaved family, when they come here, they can come and realize that there is something to live for, there is something that is real, there is something that they don't have to kind of play around in the world and think that this is some halfway, watered down, hybrid something, but they can have a genuine joy and a genuine relationship with Christ, right here, by God's grace.

Let me tell you, you young men and young women inside of here, you know the principles inside of here, about courtship and these things. It's been taught to you all these years. You know the procedure with these things. If you believe that you have an experience, going to someone, you see me; you talk to me. Don't go around trying to do all these things and take fire into your bosom, and then throw your influence on people and different things, and then get your thing fixed and then try to come to me. Please don't do me that, I'm hurting too much. I'm becoming old. I'm becoming, like I hardly have the strength to go on, sometimes. Those things just wound me and park me up at the side. It's harder to recover every time you get a blow like that. Please don't do that to me.

I try to deal with you fair, I try to deal with you honest, I try to deal with you truthful. Because the thing is, I'll shake your hand as my friend, and we'll separate. I'm not looking for a membership; I'm looking for the Truth, and I want to stand on the principle of the Word.

I'm not trying to unchristianize you, but I'm saying, if the Word cannot produce a man and a young woman, if the Word cannot produce virtue, then my preaching is in vain. Then I have to break down all of the very standard that we try to uphold, to go for something that is wishy-washy; that has no character to it. But I think we have been taught better than that. And I say, let us be real, let our light shine, let us be salty. If the salt

has lost its savor, its good for nothing, to be trodden under the foot of men, to be cast out into the outer darkness. You don't go and ask any brother or sister; you come and see me.

Oh, may God help us. I love you; that is why I speak to you like that. I'm concerned, it hurts. It's hard to preach this way. Do you think if I was thinking and trying to hold you that I would have preached this way? I preach this way because I know that the day I close my eyes, you'll know I've preached to you the Word of God.

I hold you here long many times, you don't know how it bothers me sometimes, when I go in the back. I feel so discouraged that I don't want to face anybody after I've kept them too long. But then it burns up inside of me. It's all I know. When I'm finished here, I'm tired, but I go somewhere else and preach somewhere else, and go somewhere else and preach somewhere else, and keep on going, preaching, trying to tell somebody that there is a Heaven to gain and a hell to shun; run for your life.

And you who know me down through these years that I've been the pastor in this assembly, you know all these years that there is something inside of me. I want to keep climbing, I want to keep climbing. Sure, we rest. We're not looking at that physical kind of rest. God gives it to us when we need it. We don't just try to find excuses to get away from the pressure.

We took it last week. David tried to run from the pressure, to find a place of refuge and quietness. And the place of safety became the place of calamity. You don't want that kind of thing. Sometimes, where you are under the pressure, it is best for you, right there. Stay right there and serve God. You learn to depend on God every day and it strengthens your faith. As you get a little complacent and relaxed, trouble takes you. That is why... Read that, it was at the time when kings go

forth to war; he was at home. When he should be fighting on the battlefield, he was at home, and that was when the traveler came.

And if you have any travelers... A few of you have travelers, right now; entertaining travelers. Please, after the service, show the traveler the door. Would you show the traveler the door? [Congregation answers, "Amen." -Ed.] Show the traveler the door. Say, "Sorry to break up all this that we've started, but [Bro. Vin claps three times -Ed.], out. As for me and my house, we will serve the Lord. Let me stay true to the Word, by God's grace."

*I'm tired trampling on this mountain, I'm heading down to Jordan. Amen. Glory. There is a deep and inward hunger. Let's sing it.*

*There's a deep and inward hunger,*

Oh, within my soul.

*...within my soul.*

God has promised...

*...in his Word,*

He'll make us whole. [You better believe it.]

Oh, well it's time for it to happen, friends. Are you convinced?

That huge portion of Heaven,

*...portion of Heaven.*

It will make and bring to pass,

Oh, that tremendous victory

*...in the love Divine.*

Oh, I'm tired this morning,

*...mountain.*

*I'm heading down to the Jordan.*

Oh, lo, before me... [Amen.]

I see a vision breaking,

*...a power that will bind that mamba,*

*That Third Pull Ministry.*

Oh, could you lift your hands and sing?

Now is my time for consecration.  
*...for consecration,*  
I must see a change in me.  
I would enter my secret closet,  
[Oh God, this is our prayer, Father.]  
*...door behind me.*  
I'll keep the feast of unleavened bread.  
*...unleavened bread with truth and sincerity,*  
For I'm expecting Jehovah-Jireh, my Lord, to meet  
with me.

Oh, for I'm tired trampling.  
*I'm heading down to the Jordan.*  
*...before me, I see a vision breaking,*  
*A power that would bind that mamba,*  
*the Third Pull Ministry.*

Lord, keep thy holy fire burning.  
*...fire burning...*  
Deep down in my soul.  
*...deep down in my soul*  
Change me from glory unto glory, oh God,  
Till Thy Image You behold.  
*...You behold.*  
Let's keep this Holy convocation.  
*...convocation*  
Till we become a new creation.  
*...new creation*  
*...faith in you and me...*  
Will bring to pass that tremendous victory.

*...tired of trampling on this mountain,*

Amen. God bless you.











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